

# THE MONTHLY ANTHOLOGY.

FOR

APRIL, 1809.

---

FOR THE ANTHOLOGY.

---

## REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. 4.

DRYDEN and Pitt, whatever might have been the design of the latter, are now generally compared and criticised, as if they were rivals in the same contest for the meed of fame. Pitt, however, appears not to aspire to so high a rank as Dryden; and acknowledging himself indebted to his predecessor, he has in some places adopted from the translation of Dryden passages without alteration, and in others has finished what was left rude and imperfect. Of the latter, the following may serve for an example;

Et, si fata deûm, si mens non laeva fuisset,  
Impulerat ferro Argolicas foedare latebras;  
Trojaque nunc stares, Priamique arx alta maneres.

L. II. V. 54.

And had not heaven the fall of Troy designed,  
Or had not men been fated to be blind,  
Enough was said and done t' inspire a better mind;  
Then had our lances pierced the treacherous wood,  
And Ilian towers and Priam's empire stood.

DRYDEN.

Then had not partial fate conspir'd to blind,  
With more than madness, every Trojan mind,  
The crowd the treacherous ambush had explored,  
And not a Greek had scaped the vengeful sword;  
Old Priam still his empire would enjoy,  
And still thy towers had stood, majestick Troy!

PITT.

The vulgar expletive alexandrine of Dryden:

*Enough was said and done t' inspire a better mind,*

is sufficient to ruin the passage, if it were the only fault; but that which follows:

*Then had our lances pierced the treacherous wood,*

is too close a transcript of the figure of Virgil to be immediately intelligible; and it is translated with greater perspicuity by Pitt.

In the lines which I shall next cite, Pitt has closely followed Dryden in the rhyming words ; although he has made considerable alterations in the expression.

From this ill omened hour, in time arose  
Debate and death, and all succeeding woes.  
The queen, whom sense of honour could not move,  
No longer made a secret of her love ;  
But called it marriage, by that specious name  
To veil the crime, and sanctify the shame.

DRYDEN, B. 4.

From that sad day, unhappy Dido ! Rose  
Shame, death, and ruin, and a length of woes.  
Nor fame nor censure now the queen can move ;  
No more she labours to conceal her love ;  
Her passion stands avowed ; and wedlock's name  
Adorns the crime, and sanctifies the shame.

PITT.

Instances of the same kind, which may be found in various parts of Pitt's translation, shew that he made no small use of Dryden ; and it is not high praise to say, that he has sometimes improved what he has borrowed.

A single passage more from each of these translators shall close these selections.

*Turris erat vasto suspectu.....*

L. IX. V. 530.

There stood a tower, amazing to the sight,  
Built up of beams, and of stupendous height ;  
Art and the nature of the place conspired  
To furnish all the strength that war required.  
To level this the bold Italians join ;  
The wary Trojans obviate their design ;  
With weighty stones o'erwhelmed their troops below,  
Shoot through the loop holes, and sharp javelins throw.  
Turnus, the chief, tossed from his thundering hand  
Against the wooden walls, a flaming brand ;  
It stuck, the fiery plague ; the winds were high,  
The planks were seasoned, and the timber dry.  
Contagion caught the posts ; it spread along,  
Scorched, and to distance drove the scattered throng.  
The Trojans fled ; the fire pursued amain,  
Still gathering fast upon the trembling train ;  
Till crowding to the corners of the wall,  
Down the defence and the defenders fall.  
The mighty flaw makes heaven itself resound,  
The dead and dying Trojans strew the ground.

DRYDEN--

Full o'er the walls a turret rose on high,  
Stage above stage unrivalled to the sky.  
This fort to gain, the Latians bend their care,  
Point their full strength, their whole collected war.  
Vast fragments from above the Trojans throw,  
And through their walls their javelins gall the foe.  
A blazing torch the mighty Turnus flung ;  
Close to the sides the flaming mischief hung ;  
Then, thundering through the planks, in fury grew,  
Swelled in the wind, and round the structure flew.



With headlong speed th' imprisoned troops retire,  
 Thronged in huge heaps before the spreading fire.  
 While on one side their weight incumbent lay,  
 The beams all burst, the crackling walls give way ;  
 The ponderous pile comes tumbling to the ground,  
 And all Olympus trembled at the sound.

PITT.

In these lines each poet has his characteristick manner ; and Pitt has taken nothing from Dryden. The description in Pitt is more stately ; in Dryden more bold and careless. Dryden's picture is rude, but animated ; Pitt's is more finished, but less sprightly.

One of the great faults of Dryden, from which the above passage is not wholly free, is, that his lines are often prosaick. To avoid monotony, a variety in the pauses, and a suspension of the sense at the end of the line, or couplet may be attempted and acquired in such a degree, as greatly to relieve the ear from that uniform cadence, into which our common iambick verse is apt to degenerate. But this attempt can never excuse such a confusion in the metrical composition of the verse, as to destroy its claims to that kind of measure in which it ought to be constructed.

I shall only add here that concise parallel of Johnson, which does not deviate far from the truth, in settling the respective merits of these translators.

" Pitt, engaging as a rival with Dryden, naturally observed his failures, and avoided them ; and, as he wrote after Pope's *Iliad*, he had an example of exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages, and escape many errors. If the two versions are compared, perhaps the result would be, that Dryden leads the reader forward by his general vigour and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet ; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal ; that Pitt pleases the critics, and Dryden the people ; that Pitt is quoted, and Dryden read."

Besides the translations already noticed, we will just advert to several partial poetick versions of our author.

Phaer translated nine books of the *Eneid*, and part of the tenth, about the year 1550 ; but in a manner, which would be in no degree interesting to modern readers. We give the following lines, as an example of his measure.

" When Asia's state was overthrown, and Priam's kingdom stout,  
 All guiltless, by the power of gods above was rooted out."

ENEID iii. l. 1.

Warton, wishing to publish a complete edition of Virgil in English poetry, translated the Pastorals and Georgicks, and adopted the *Eneid* of Pitt. The monthly reviewers\* gave him the credit of "surpassing all that went before him in the same task, in rendering his author's sense with exactness and perspicuity." His version is not destitute of poetick beauties, and does no discredit to the classic taste of its author.

Among the works of Addison we find a version of the fourth Georgick. The production is hardly worthy of Addison, and the

\* See the Monthly Review for March, 1753, Art. 1.



reader is not left to regret, that his labours, as a translator, were thus limited.

Not many years since, a new translation of the Georgicks was published by William Sotheby, Esq. a gentleman of literary and classical taste. We shall not compare this version with any preceding, but remark generally, that it is an acquisition to this species of literature. He has been censured in a foreign journal for casting his verses in the *Darwinian* mould ; but even if this has some foundation in truth, his version, on the whole, is a very finished performance, and no one probably will soon offer himself to the publick as his competitor.

The prose translations of Virgil scarcely deserve notice in this memoir ; because they are intended merely for school books, and are unfit for what they were intended. They are productions unworthy the labours of a scholar, and they injure those, whom, we charitably hope, they were designed to benefit.

Davidson, though his translation is too literal, has paid some deference to the genius of our own language. But they, who relish Virgil, will give him no thanks ; and they, who are incapable of enjoying the original, will find little to admire in what Davidson intended for a resemblance.

Not content with this perverse effort at prose translation, Mr. Alexander has ushered into the world, what he calls a "literal translation ;" and lays violent claims to patronage, because it is American. This indeed is the only claim it has. In phraseology it is barbarous ; and as a translation it is puerile and metaphrastic. It is neither English nor Latin ; it bears a kind of verbal analogy to the former, and an idiomatical resemblance to the latter language. The production admits no apology. It is no compliment to teachers, and among pupils its use, though commonly clandestine, is a disgrace to those who are detected. It is below criticism, and therefore we shall not quote it ; it is not held in publick estimation, and therefore our censures reach only the author and the few who adopt it. If such methods of corrupting our language are continued, some serious remedy must be applied. The remedy, it is to be hoped, will be found in the correct taste of our most distinguished scholars. They will no doubt be able to counteract vicious translations, and bring them into the neglect which they deserve.

We now take leave of the translators of Virgil. To render with a tolerable degree of spirit even the sentiments of a poet so ancient and so eminent into our own language, is difficult. To clothe these sentiments in the rich garb of poetry requires much genius and more diligence. We have probably still to look for new adventurers in this perilous enterprise. As yet it must be the voice of every genuine scholar, even with regard to the best versions of our author ; "though I always read them with pleasure, I read Virgil with more."



FOR THE ANTHOLOGY.

## INDIAN SPEECH.

[In the summer of 1805, a number of the principal Chiefs and Warriours of the Six Nations of Indians, principally Senecas, assembled at Buffalo Creek, in the State of New York, at the particular request of a gentleman Missionary from the State of Massachusetts.\* The Missionary being furnished with an Interpreter, and accompanied by the Agent of the United States for Indian affairs, met the Indians in Council, when the following talk took place.]

FIRST, BY THE AGENT.

"*Brothers of the Six Nations* ; I rejoice to meet you at this time, and thank the Great Spirit, that he has preserved you in health, and given me another opportunity of taking you by the hand.

"*Brothers* ; The person who sits by me, is a friend who has come a great distance to hold a talk with you. He will inform you what his business is, and it is my request that you would listen with attention to his words."

MISSIONARY. "*My Friends* ; I am thankful for the opportunity afforded us of uniting together at this time. I had a great desire to see you, and inquire into your state and welfare ; for this purpose I have travelled a great distance, being sent by your old friends, the Boston Missionary Society. You will recollect they formerly sent missionaries among you, to instruct you in religion, and labour for your good. Although they have not heard from you for a long time, yet they have not forgotten their brothers the Six Nations, and are still anxious to do you good.

"*Brothers* ; I have not come to get your lands or your money, but to enlighten your minds, and to instruct you how to worship the Great Spirit agreeably to his mind and will, and to preach to you the gospel of his son Jesus Christ. There is but one religion, and but one way to serve God, and if you do not embrace the right way, you cannot be happy hereafter. You have never worshipped the Great Spirit in a manner acceptable to him ; but have, all your lives, been in great errors and darkness. To endeavour to remove these errors, and open your eyes, so that you might see clearly, is my business with you.

"*Brothers* ; I wish to talk with you as one friend talks with another ; and, if you have any objections to receive the religion which I preach, I wish you to state them ; and I will endeavour to satisfy your minds, and remove the objections.

"*Brothers* ; I want you to speak your minds freely ; for I wish to reason with you on the subject, and, if possible, remove all doubts, if there be any on your minds. The subject is an important one, and it is of consequence that you give it an early attention while the offer is made you. Your friends, the Boston Missionary Society,

\* Rev. Mr. Cram.



will continue to send you good and faithful ministers, to instruct and strengthen you in religion, if, on your part, you are willing to receive them.

"*Brothers* ; Since I have been in this part of the country, I have visited some of your small villages, and talked with your people. They appear willing to receive instruction, but, as they look up to you as their older brothers in council, they want first to know your opinion on the subject.

" You have now heard what I have to propose at present. I hope you will take it into consideration, and give me an answer before we part."

[After about two hours consultation amongst themselves, the Chief commonly called, by the white people, Red Jacket,\* rose and spoke as follows ;]

" *Friend and Brother* ; It was the will of the Great Spirit that we should meet together this day. HE orders all things, and has given us a fine day for our Council. HE has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened, that we see clearly ; our ears are unstopped, that we have been able to hear distinctly the words you have spoken. For all these favours we thank the Great Spirit ; and HIM only.

" *Brother* ; This council fire was kindled by you. It was at your request that we came together at this time. We have listened with attention to what you have said. You requested us to speak our minds freely. This gives us great joy ; for we now consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you now as one man. Our minds are agreed.

" *Brother* ; You say you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home, and we do not wish to detain you. But we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

" *Brother* ; Listen to what we say.

" There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. HE had created the buffalo, the deer, and other animals for food. HE had made the bear and the beaver. Their skins served us for clothing. HE had scattered them over the country, and taught us how to take them. HE had caused the earth to produce corn for bread. All this HE had done for his red children, because HE loved them. If we had some disputes about our hunting ground, they were generally settled without the shedding of much blood. But an evil day came upon us. Your forefathers crossed the great water, and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men, and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their

\* His Indian name is, Sagu-yu-what-hah ; which interpreted is, *Keeper awake.*



request ; and they sat down amongst us. We gave them corn and meat, they gave us poison (alluding, it is supposed, to ardent spirits) in return.

"The white people had now found our country. Tidings were carried back, and more came amongst us. Yet we did not fear them. We took them to be friends. They called us brothers. We believed them, and gave them a larger seat. At length their numbers had greatly increased. They wanted more land ; they wanted our country. Our eyes were opened, and our minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquor amongst us. It was strong and powerful, and has slain thousands.

"*Brother* ; Our seats were once large and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied ; you want to force your religion upon us.

"*Brother* ; Continue to listen.

"You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and, if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true ? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly ? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people ?

"*Brother* ; You say there is but one way to worship and serve the Great Spirit. If there is but one religion ; why do you white people differ so much about it ? Why not all agreed, as you can all read the book ?

"*Brother* ; We do not understand these things.

"We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion, which was given to our forefathers, and has been handed down to us their children. We worship in that way. It teaches us to be thankful for all the favours we receive ; to love each other, and to be united. We never quarrel about religion.

"*Brother* ; The Great Spirit has made us all, but he has made a great difference between his white and red children. HE has given us different complexions and different customs. To you HE has given the arts. To these HE has not opened our eyes. We know these things to be true. Since HE has made so great a difference between us in other things ; why may we not conclude that HE has given us a different religion according to our understanding ? The Great Spirit does right. HE knows what is best for his children ; we are satisfied.

"*Brother* ; We do not wish to destroy your religion, or take it from you. We only want to enjoy our own.



"*Brother* ; We are told that you have been preaching to the white people in this place. These people are our neighbours. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians ; we will then consider again of what you have said.

"*Brother* ; You have now heard our answer to your talk, and this is all we have to say at present.

"As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends."

As the Indians began to approach the missionary, he rose hastily from his seat and replied, that he could not take them by the hand ; that there was no fellowship between the religion of God and the works of the devil.

This being interpreted to the Indians, they smiled, and retired in a peaceable manner.

It being afterwards suggested to the missionary that his reply to the Indians was rather indiscreet ; he observed, that he supposed the ceremony of shaking hands would be received by them as a token that he assented to what they had said. Being otherwise informed, he said he was sorry for the expressions.

---

FOR THE ANTHOLOGY.

---

## ORIGINAL LETTERS

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN  
THIS COUNTRY.

---

### LETTER TWENTY EIGHTH.

ROME, NOVEMBER 23, 1804.

DEAR R.....,

IN my last from Marseilles I promised you a detailed letter from Italy, and although immersed as you are in business or pleasure, you may receive it rather as an unwelcome interruption than as an agreeable relaxation, I think however I owe it to you as a testimony of that warm and sincere friendship, which a thousand events, in addition to the ties of kindred, have contributed to establish.

You see by the date, that I am now surrounded with objects highly interesting to a mind in any degree acquainted with the writings of the classicks ; and although fourteen years active and laborious pursuit of our profession had in a great measure effaced those strong impressions, which the fine writers of Greece and Rome must necessarily have made upon a character so easily and so strongly impressible as mine, yet I have found those impressions very easily and forcibly renewed by the presence of the objects themselves.



In Italy, without enthusiasm I say it, in Italy every thing bears the marks of that august power, which the Romans, of all the nations of antiquity alone, were enabled to acquire, and of that refined taste for which they were in a certain and the most brilliant part of their history distinguished.

There certainly must be something in the climate of Italy peculiarly favourable to the exertions of human genius. It is impossible that you can attribute the superiour progress and state of the fine arts to the encouragement given by the emperours; because no country has been in a more wretched political situation than Italy since the revival of letters; always either convulsed by intestine divisions, or a prey to the ambition of other powers. Yet it has been almost as superiour to other nations of late years, as it was in ancient times. The highest pretensions that any painter of England or France can make, is to be a tolerably successful imitator of Raphael, of Corregio, of Guido, or of fifty other masters, all of whom have been excellent in their respective styles. In sculpture, there have been no attempts to equal Michael Angelo or Bernini, and even at the present day the magick powers of the chisel are perceived only at Rome.

In architecture, it is still more true that the Italians have preserved their superiority, and Italy is still the school, as Greece formerly was to Rome, for all the Europeans who would excel in this most excellent and useful art. Perhaps the fine specimens of ancient architecture and sculpture which have escaped the ravages of the Goths, or the more destructive fury of modern Vandals, together with the inheritance of the reputation of their ancestors, may have excited the Italians to imitate and to attempt to equal the glory of their predecessors.

You will be anxious to inquire whether there are *still existing* such specimens of Roman art as would serve to excite emulation, and form taste.

There are innumerable specimens of this nature, and so multiplied, that if you cannot see perfection in any one relick, you are sure to find it in several. Every order of architecture, from the hands of the first Grecian or Roman artists, still exists in a perfect state, and if you do not find them all united in the same building, you can with very little pains combine them from several. The same remark may be applied to sculpture. A small proportion of the fine models of Rome are left, yet there are specimens of each sort; of the colossal, and of miniature; of the strong, and of the beautiful; of Hercules and of Venus; of the gods and of men; of their Jupiters, Pallases, Mercuries, Apollos; and of their Senecas, Caesars, Ciceros, Homers, and distinguished men. You can see the manner in which they made the passions live in marble; you can shudder at the agonizing horrors of the Laocoon; you can weep with Niobe; and can laugh with Bacchus, and can almost riot with the Fauns.

I have said above, that the specimens of ancient art have suffered from the ravages of *modern Vandals*. Too much cannot be said upon this subject, nor the disgrace attached to such conduct be spread too far.



After the barbarians had exhausted all their fury upon these works of fine taste, there still remained enough to admire, and to excite a spirit of emulation and a taste for perfection. Long after the revival of letters, and when these ancient relicks became valuable, the popes and their *nephews*, who had an unlimited control over this country, began to take great liberties with the remains of antiquity ; some they robbed to build palaces ; others they stripped to ornament churches ; and even the accomplished family of the Medicis, the Maecenases of modern Italy, are accused of having cut off the fine heads from the statues in bas relief on the arch of Constantine ! ! !

One hardly knows which most to admire, the savage and barbarous disregard of the fine arts, or the want of policy which this conduct betrayed.

Italy, no longer admired for her power, for her heroes, or great men, will be an object of attraction so long only as she preserves these precious vestiges of former and more splendid times. I cannot refrain giving you one example of that destroying spirit which has, I dare say, often excited the indignation of strangers of taste. The Colisoeum, as it is vulgarly called, *in reality* the theatre of Vespasian, was the noblest and most perfect monument of antiquity, which the Goths and time had spared. It is yet a very elegant and august edifice. Yet Popes Paul II. and III. destroyed a moiety of this incomparable edifice to erect two sumptuous palaces of bad taste, and in no degree a reparation for the loss which taste and science have sustained by the demolition of the ancient edifice.

Enough, however, of ancient edifices ; I dare say you are tired of them. I know no man who took a livelier interest than you did in the campaigns of Bonaparte in Italy. I have been over the ground which the French have signalized so much, and with no common interest, and I dare say, you will choose to hear a word or two from me upon this subject. Objects, my dear friend, viewed at a distance, appear in a very different, and generally a grander light than they will bear upon approach. Heroes and great men (and the remark may be equally applied to their actions) appear more perfect when viewed only through the medium of their own pompous accounts, or the descriptions of their parasites, than they do to the eye of an observer who approaches them, and procures his information through less partial channels. I will suppose that your geographical knowledge of Italy was as limited as my own. I hope you will pardon the supposition. I had an idea that the ground on which the French fought was very difficult of passage ; that there was something almost above human powers in passing the Alps with an army ; and when I heard of fording or crossing the rivers of Italy, I fancied rivers and torrents like the Merrimack, the Connecticut, and the Hudson. The Tyrol, in particular, I believed to be a rough, mountainous country, in which an army could act but with great difficulty.

These ideas were generally erroneous. No country is more indefensible in its nature than the plains of Lombardy, in which Bonaparte reaped his chief laurels. Its surface is flat, without



hills, without dangerous passages ; its rivers, *in general*, but large brooks. It has been in all ages easily conquered ; Charlemagne conquered it ; the Spaniards possessed it ; the Austrians, too, have held the sovereignty ; in all cases it has been an easy, and of course an inglorious prey. But it may be said, that Bonaparte did not merely oppose the enervated Italians ; he fought and defeated the veteran troops of Austria. And what did Charles V. ? Did he not conquer, on the plains of Pavia, on the same spot, the French army, composed of the bravest and finest troops of France ? Did he not annihilate the French power in Italy, and make a prisoner of their gallant monarch, Francis I. ?

But Bonaparte has twice passed the Alps with an army. Is not this a wonderful exploit ? The Alps are not defended by a single fortress, nor did one soldier oppose his march ; at least, I never heard of any opposition. It is not so difficult nor so dangerous an expedition for any army to pass the Alps without cannon, as Bonaparte did, as for a private gentleman to pass them with ladies. In what consists the danger ? If the best mode of passing them is on foot, as it certainly is, and if one person can pass them without difficulty, it is as easy for forty thousand to do it, if no enemy opposes. When he arrived in Italy, Bonaparte met with a people already subdued ; a poor, degenerate, dejected race of men, oppressed by their lords and priests ; he offered them the phantom of liberty, and they flew to his standard. But he fought some hard battles with the Austrians. Admit it ; but take with that concession the known fact, that the same spirit of liberty pervaded the Austrian ranks, and paralyzed their force ; and also the assertion of some respectable writers, that bribery and treachery had no small share in these splendid victories.

But the bridge of Lodi !! That is the dazzling point of the history of this hero, and no doubt you had, like myself, formed the idea of an extensive river, and a very respectable bridge. The river itself is small and shallow, and the bridge a despicable one ; and the inhabitants of Lodi represent the French heroes as staggering about the streets in a state of intoxication immediately before the battle. When therefore we consider that all the reputation of the new emperor rests upon his victories in Italy ; that his Egyptian expedition has added not one sprig to the laurels he had before won ; that he never gained a battle in any other station ; and that the battle of *Marengo* was gained by chance, as all *Frenchmen* allow, the day having been completely lost, and finally retrieved by Gen. Dessaix, only through an error of the Austrians ; when we reflect also that Italy has been conquered by the *Romans*, for they too were invaders, by the Goths, by the French, by the Spaniards, and lastly by the Austrians, and often under circumstances more honourable to the victors, than those of the late conquests by the French, it appears to me that impartial history, in its account of these campaigns, will place the French in the rank of other conquerors only, and will not, as some of us have done, consider them as prodigies of the present age only, sent by heaven to shew us what brave men are, and what can be achieved by a nation of heroes. This language is gratifying



enough to French pride ; but I have always thought, and now fully believe, that they are not, nor have ever been superiour to the rest of mankind, stimulated by the same love of plunder, and the same false ideas of superiority.

But I presume I have already been sufficiently tedious ; so I will bid you adieu, repeating only that we soon hope to set our faces homeward ; to enjoy again the pleasures of our native country, dearer to us than any which Europe can boast.

—\*—  
FOR THE ANTHOLOGY.

==  
REMARKER, No. 43.  
==

Quid tibi nunc prodest molles coluisse capillos,  
Saepeque mutatas disposuisse comas ?  
Quid fūco splendente genas ornasse ? Quid unguis  
Artificis docta subsecuisse manu ?  
Frustra jam vestes, frustra mutantur amictus  
Ausaque compressos colligat arcta pedes.

TIBUL. Lib. 1. El. 8.

THE Remarker has generally preferred the publick investigation of literary or scientific topics to the discussion of the *petites morales* of female customs and deportment. Let it not be supposed, however, that those important and intricate subjects have never been the objects of his attention. It would be inconsistent both with his office and inclination to neglect them. Many a time when his fair readers, if fair readers he has had the good fortune to obtain, have supposed him peeping at the constellations or the rainbow, he has been scrutinizing the colours of their dress ; and often, perhaps, when they thought him busy in the examination of some elegant painting, he has been speculating on the tints of their complexion. At the theatre he has sometimes observed their decent tears and snowy cambricks, called forth by a stroke of pathos ; and to lay aside the gravity of the third person, which is more suited to an ambassadour's despatches, than to a free and candid address to the ladies, I have often found in the publick walks opportunities of judging on their taste and manners.

My illustrious predecessor, the Spectator, in one of his lucubrations, has taken notice of an alarming change in the female appearance, occasioned by the assumption of riding habits, very similar to those of the men. He relates, that in one of his equestrian excursions he came up with a young gentleman of a very fair complexion and graceful ringlets waving round his cheeks ; his face seemed rather effeminate ; and looking down, the cloven foot appeared, he saw a skirt peeping out from under the riding dress. The seasonable admonition of our ancestor checked the progress of the evil at that time, but the disposition was not eradicated, and last summer



there was an alarming tendency in this town to a similar confusion of sexes. As the season is fast approaching, when this epidemick may probably revive, I had prepared a few words of caution as to prevention and remedy, but on further reflection there seems to be another mischief, which, as it lies deeper, and threatens more serious consequences, ought to be first attended to.

This is no less than a league between our late philosophick president and his countrywomen to effect an incorporation and consolidation of the people of the United States with their Indian brethren. That such a plot is actually in existence, no one can at present entertain the slightest doubt; as it was without ceremony avowed in that philosopher's message at the opening of the last congress, in which he submitted to their consideration the propriety of admitting Indian representatives as a part of their body. I have sometimes thought, that certain circumstances would imply his intention to extend the plan of union not only to the Indians, but to our African brothers and sisters now dwelling in this country. However this may be, there can be no doubt on the other head; and since the ladies have joined with the president, we may well say,

*"Jungentur jam gryphes equis; aevoque sequenti  
Cum canibus timidi venient ad pocula damae."*

Being a great speculator in causes and effects, and such philosophical matters, our philosopher no doubt perceived at first glance, that the best method of bringing about a union was to produce, in the first place, a similarity of customs, manners, and dresses. Here then we see the developement of a mystery, that has for a long time puzzled thinking men, even unto a derangement of their intellects. What could be the reason, why, in these cold northerly climates, where the sun scarcely peeps over the roofs of our houses from September to April, that female dresses have for a long time been gradually becoming thinner and thinner, till in many cases they have first become transparent, and then vanished. The reason is no other than an excess of complaisance on the part of the ladies in conforming themselves to the customs of the Chippawaws and Cherokees, who think themselves, "when unadorned, adorned the most." Thus being free from every sinister design in denuding themselves, they feel the innocence of our first parents, and like them are not ashamed,

*So pass they naked on, nor fear the sight  
Of God, or angel, for they mean no wrong.*

No, I venture to affirm, that any thing like a symptom of shame on this account never transpired through the covering of a lady's cheek. As the influence of the mover of this scheme is as great among his red as his white subjects, no doubt there have been equal changes among the former as the latter. I have endeavoured to obtain accounts of the present state of dress among the inhabitants of the western waters, but after a painful search have received but little satisfaction; I have received information, that, with a view of conforming to the prevailing love of spangles, they have employed



an agent to collect a large quantity of four-pence-half-penny pieces with holes in them ; and an intelligent traveller says he saw a beautiful Osage dressed in a gown of muslin or picnick made of interwoven slips of birch bark and cane.

There has long been a striking uniformity in one respect between the natives and European settlers, which perhaps first suggested the idea of a union. I mean the custom of painting the skin. There is indeed a slight difference in the mode of application. The natives diversify their faces, and even their whole bodies, with different colours and figures. Our ladies have hitherto confined themselves to the use of two colours, and the application of them to the face and neck only. But the custom of the natives must be considered as far superiour to our own in variety and effect, and will probably in the sequel obtain a decisive preference. The face of a fashionable lady will then exhibit as great a variety of figures as the mounting of a French fan ; and the physiognomy will derive a great increase of significance. We may suppose that a young female of a sentimental and romantick turn will paint with Cupids, darts, flames and arrows, green fields and flowers, and a more practised belle would prefer plumes and shoulder knots ; in fact this invention might supply the purposes of intrigue and assignation ; a posy on a lady's cheek might indicate an appointment with her lover, and her lip might contain an invitation to press his suit.

Persons of reflection will immediately perceive the connection of this secret conspiracy (the developement of which I consider as equally meritorious with the labours of Abbé Barruel and Robinson, or Titus Oates) with the visit made by several Indian emissaries to this town in the winter of 1807—8. They may also possibly recollect, with sensations of terroure that at the time they did not feel, the attention that was paid to them by their wives and daughters. Tea parties were considered as lifeless, without the presence of the agreeable Osages ; the managers of the theatre were necessitated, for the support of their credit, to engage these universal geniuses for several nights ; and the keeper of the Columbian Museum, so fascinating was their appearance, found it profitable to bribe them to take a place amongst his wax-works and stuffed hedgehogs. A taste for their language and its kindred dialects began to gain ground, and a learned and ingenious lady of my acquaintance, who was previously making great progress in French and Italian, informed me that she had relinquished them, and was become a proficient in the Chactaw, or as it is sometimes pronounced, the jackdaw dialect ; and observed that this was prevalent among her female acquaintance. Meantime, the threatened change began to appear in a great fondness for red shawls or blankets, feathers of various kinds and shapes, beads and spangles ; and I am at no loss to assert, that it would have then gone much farther, had not these emissaries been summoned to attend their great father's council fire at Washington. They left the vicinity, but they left the root of their principles behind them.

This developement and discovery will, I trust, be a sufficient check to the progress of the conspiracy ; but lest this should not be



the case, I would suggest a few prudential considerations for the use of its enthusiastick partisans. It is well known that the natives, in their treatment of the "fair sex," are greatly different from our modes of thinking and practice. Will the ladies of New England be willing to assume with new habits, new employments also? They have indeed shown, that they are not unwilling to exercise some laborious offices; but though they might not object to be grooms and jockies to their favourite ponies, will they be anxious to grasp the sword and the pen? Can they surrender hyson and bohea for maize and homony? Is it possible that any arts could prevail upon them to exchange the graceful waltz for the war dance or the death song? No, I am convinced that they have more taste for the arts, and more love for the enjoyments of life.

As the first means then toward showing that repentance which they cannot but feel for having embarked in this enterprise, let them retrace the steps they have taken, and resume the petticoats they have thrown away; let them wash off the filthy dies that disfigure their cheeks, and let them once more bloom with their native roses.

The Remarker is now stricken in age; the vigour of his youth is faded, and the locks on his brow are strowed with silver. He remembers the time, it was in the days of his youth, when the men were all brave, and the women were all lovely and virtuous.\* The manners of his country, though they had not the splendour of the age of chivalry, were marked with all its sincerity, and all its simplicity. It was at that time that the ministers of religion pointed to heaven, and led the way with no other arts but fervent and exemplary devotion; at that time, the politician wrapped himself in the mantle of pure love of country, forgetful of himself; then too he well remembers there was now and then one that had courage enough to neglect more prudential pursuits, and steal a few hours for the culture of the sacred Muses; and he was not for that thought more unworthy of the general eye; but the days of poetry, and inspiration, and friendship, remain no more, or if in any case, it is rather to furnish an exception than a rule. Those days the Remarker can scarcely expect to restore, happy if his influence should induce a semblance where the reality is wanting, and persuade his fair readers to "assume a virtue, if they have it not."

\* ..... ἡ γὰρ τοτ' ἦσαν

Χρῆσις παλαι ἀνδρες, ἐκ' ἀρτεφίλης' ὁ φιληθεύς.

THEOC. Id. xi. v. 15.



FOR THE ANTHOLOGY.

## OBSERVATIONS ON

## LANCASTER'S SYSTEM OF EDUCATION.

ALTHOUGH education has been for ages a subject of discussion, yet it is only of late years that the extension of its benefits to the poorer classes of society has been matter of controversy in England. The disciples of the new school have been anxious to extend its influence to every individual in the community; while the supporters of government, seeing the dreadful consequences which have ensued from some of the wild theories of the same sect, have been deaf to their arguments, and opposed to every attempt to instruct the poor. But while each party was defending its own views of the subject, an important revolution has been proceeding silently in its course. Its effects have not hitherto been very apparent; but the situation of a country must become greatly changed, when a large majority of its inhabitants shall be converted from mere beasts of burden into rational creatures, capable of receiving knowledge.

Although the friends to the education of the poor had been extremely industrious, and it had become fashionable for ladies to patronise Sunday and other charitable schools; yet, under the old mode of instruction, they necessarily proceeded slowly; and the numbers, who thus received the benefit of instruction, bore but a small proportion to the whole community. The new system, lately introduced by Mr. Lancaster, is so extensive in its operation, that it will soon try the experiment; and will fully prove, we hope, to the present generation, that a people are neither less moral nor less obedient for possessing the knowledge of their duties and relations to society. It is the object of the present paper to give a short account of this interesting institution, of which we have seen no notice in any American publication.\*

Mr. Lancaster, the author, belongs to the sect of christians denominated quakers; a sect, which, if they may ever excite a smile by their peculiarities, will always, by their active and extensive benevolence, command the highest respect. In the year 1798 he opened a school for instructing children in the first elements of learning, at the low price of four pence per week, and received gratis those, who were unable to pay that sum. But the number of free scholars increased so greatly, that he found he should soon be obliged either to refuse these candidates, or to adopt some new plan, by which he might educate greater numbers at the same expense. His benevolence prompted him to the latter expedient; and although a great part of the experiments that he tried resulted only in expense and disappointment, yet he so far succeeded as to form

\* Since writing the above, we have heard that a school has been opened upon this plan at New York, but with what success we cannot learn.



the system he has given to the world, which for economy and comprehensiveness stands unrivalled.

In June, 1801, our author established his free school, to be supported by subscription. One guinea per ann. was to be allowed for every scholar, fifteen shillings of which was charged for tuition, and the other six for books, rewards, &c. An exact account is given of the expenditure of each year. That for 1803—4 we shall insert, as it gives a favourable impression of the institution.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
" Education 12 months for 212 boys, at 15s. each boy . . . . .	159		
9 silver pens, and 10 silver medals . . . . .	4	11	
Several excursions, with 180 boys to Clapham, 450 to the Green Park, to Greenwich, &c. &c. with select parties . . . . .	9	5	
Sundries for the encouragement of the children, as gingerbread, nuts, apples, &c. &c. for scrambles . . . . .	4	6	
Weekly rewards for the monitors, who teach the several classes, varying from 1d. to 6d. according to their stations . . . . .	15		
25,000 pinions, at 7s. 6d. per 1000 . . . . .	9	7	6
Sundries, as inkstands, nails, pencils, &c. . . . .	2	10	6
Several thousand toys, as bats, balls, kites, &c. &c. . . . .	16	6	0
Repairs, &c. for the school room" . . . . .	5	10	0

Our author informs us, that, besides the above two hundred and twelve boys, which he charged to the publick, he educated this year from three hundred to five hundred scholars at his own expense, and a number at half price. In 1806, the date of the publication, his scholars amounted to seven hundred, to be increased the following year to one thousand, whom he undertakes to educate for 300l. per annum, equal to §1 38 cts. for each boy. He was likewise raising subscriptions for increasing the girls' school, under the direction of his sisters, to the number of three hundred.

From the expenses of his institution, Mr. Lancaster passes to its principles. "The predominant feature," he says, "in the youthful disposition, is an almost irresistible propensity to action." "Active youths, when treated as cyphers, will generally shew their consequence by exercising themselves in mischief." "This liveliness should never be repressed, but diverted to useful ends; and I have ever found the surest way to cure a mischievous boy was to make him a monitor." "From successfully cultivating the affections, and studying the dispositions of my senior lads, it is," he again observes, "that I have been able to turn the public spirit of youths in my institution against vice and profaneness."

"The whole school is arranged in classes; a monitor is appointed to each, who is responsible for the cleanliness, order, and improvement of every boy in it. He is assisted by other boys, who perform part of his duties, when the number is more than he can manage himself. The proportion of boys who teach either in reading, writing, or arithmetic, is one to ten."

The monitors for the lower classes are taken from those immediately above, but for the upper they belong to the same classes that they instruct; for it requires nothing more by this plan than to read in order to be able to teach others.

The first class consists of those who are to learn their alphabet. The boys of this class sit before desks, covered with dry sand, on which they are to print the letters at the word of command given



by the monitor. Those boys who know nothing are placed by those who know a little ; and the monitor himself makes the letter before any boy who is entirely ignorant, and he is required to retrace it, till he can make it without assistance. The class is likewise divided into portions of from eight to twelve ; one portion is called out at a time, and stands round an alphabet suspended from the wall. Each boy wears a ticket marked with the number of his place, besides which, the first boy has a leather ticket, gilt, and marked merit. He is always questioned first by the monitor, and, if unable to name the letter pointed to, or answer correctly the question proposed, he forfeits his place and ticket to the first boy below who can.

Those boys who can distinguish and print their letters, are advanced to the second class, and make use of slates instead of sand. They are employed upon words or syllables of two letters in the same manner as the first class is upon single letters. The duties of the other classes are very similar, but extend to larger combinations of letters and syllables. In this manner boys are taught to spell without any trouble ; for, as they have to write down a word after the monitor has spelt and pronounced it once, they must remember the letters of which it is composed, or they will not be able to perform their task ; and the combination of letters is thus associated with the sound in the strongest manner. Another great advantage of this method is, that while one boy is reading, the remainder of his class, however numerous, are all employed in writing the words dictated to them by the monitor. The facility thus acquired in writing, and the saving of pens, paper, &c. are sufficiently obvious. The use of the pen, however, is allowed four times a week to about one hundred and fifty boys, who write each a single copy. A great saving of expense is likewise made, by having the lessons in the spelling book printed on sheets on a large type. A division of eight boys may thus study at once from a single sheet.

Arithmetick is taught upon the same principles as reading and spelling. The school is again divided into classes, each of which has a double duty to perform, to write on their slates, and to assemble in divisions round arithmetical cards, to answer questions proposed to them, and to take precedence according to merit, in the same manner as in spelling. The first class have merely to write what is dictated to them, or to read from the paste board sheet answers to the questions proposed by the monitor. The other classes are employed in a similar manner in the various rules in arithmetick.

To preserve the order of the establishment, there are various arrangements under the superintendence of monitors. Such as taking care of slates, taking notice of absentees, examining the progress of boys for their advance to a higher class, &c.

Emulation and the hope of reward are the principles upon which this whole system is founded, and which pervade every part of it. The first boy in every class, besides his ticket marked merit, wears a picture at his breast, which, when school is over, is exchanged for one that becomes his own. Those boys, who write best, receive tickets, which, after being obtained several times, entitle them to a prize. Those likewise who continue for several lessons at the head



of their classes receive prize tickets. A library belongs to the school, filled with suitable books ; and it is the reward of merit, to be permitted to borrow from this library. As an additional stimulus, there is an order of merit distinguished by a silver medal. "No boys are admitted to this order, but those who distinguish themselves by proficiency in their own studies, or in the improvement of others, and for their endeavours to check vice."

These are some of the incitements to good conduct. But although the great principle of the school is rather to entice the scholars to their duty, than to deter them from not performing it ; yet punishments are sometimes introduced. These are rather whimsical than severe ; and the sole object of them seems to be, to make the offender ashamed, by holding him up to the scorn and derision of his companions.

Mr. Lancaster has likewise made great improvements in female education ; for the detail of which, he refers to a work that he intended to publish on that subject. He here however gives the outlines of his plan, with which we are greatly pleased. The girls are instructed one half the day in precisely the same manner as the boys in his own school, and the other half in various kinds of work ; among which he specifies the colouring of botanical prints, the cutting out and making both men and women's clothes, the manufacture of Leghorn hats, horticulture, and the routine of domestick employments.

The profit of their labour, he thinks, would be sufficient for the children to pay to their parents from it a weekly allowance for their board and clothes ; and to leave something in the master's hands, to accumulate for a marriage portion.

Religious instruction is an essential part of this institution, and forms a portion of the duty of each day. Our author makes use of a scripture catechism, in which the answers are passages from scripture, that are insensibly committed to memory by frequent repetition. The boys are likewise questioned upon every passage that they repeat ; so as to make them fully comprehend it. Every casual circumstance is improved for impressing upon the children's minds the goodness of God and some of his other attributes. The publick spirit of the school is directed against every species of vice and immorality ; and so far has this been carried, that the boys have brought in a new comer as a culprit, because he had used profane language when at play.

We have thus endeavoured to give our readers an abstract of Mr. Lancaster's system. Commenced at first without patronage, it depended alone upon the author's individual exertions. By his unwearied assiduity he has gradually brought it into notice ; and can now boast among its patrons his majesty, the royal family, and many of the nobility, clergy, and gentry of the kingdom. Anxious to extend the benefits of his system, he has with this support undertaken to educate young men for the profession of school-masters upon his own plan. He has made journies likewise into the country, and at suitable places delivered lectures upon his system, at the same time collecting subscriptions for the establishment of new schools. In this he has been very successful, and in a pamphlet, dated Nov. 1807,



he informs us, that, besides having educated upwards of four thousand children in his own school, he had already established schools under the superintendence of masters of his own educating in many of the principal towns in the kingdom.

We had intended to point out what parts of this system we think might be adopted with success in this country; but we have already exceeded our limits. We must therefore conclude with recommending this work to the attentive perusal of benevolent persons; for although the means of education are provided by our laws for the children of all our citizens, yet every one who is acquainted with these establishments, must know that they greatly need improvement.

---

TO THE EDITORS OF THE ANTHOLOGY.

---

LECTURES ON CHYMISTRY.

BY DR. GORHAM.

---

KNOWING your disposition to encourage every effort in our country to disseminate useful knowledge, I think it cannot be unacceptable to you to receive some account of the course of lectures lately delivered in this town by Dr. John Gorham. Among the sciences which have been successfully cultivated within the last century, that of chymistry, whether considered in relation to its importance and usefulness in the arts, or to its rapid advancement towards perfection, claims the most distinguished rank. In our own country, every attempt to introduce and encourage a taste for this valuable branch of science merits the highest praise. It cannot be denied, and it is no derogation from the reputation of a nation as yet so young as ours, and whose progress towards perfection in the higher branches of science has hitherto been so feeble, to say, that chymistry has been till this time in its infancy. The time, expense, and labour requisite to the investigation of chymical subjects, the difficulty of procuring the necessary apparatus, have been almost insurmountable barriers to the successful prosecution of this interesting study.

Dr. Gorham has the merit of having overleaped these great obstacles. With a mind extremely well adapted to analytical, and synthetical investigation, with a zeal, a love, and indeed an ardour for this branch of natural science, he has devoted with a generous spirit the force of no ordinary powers to the acquisition of such a portion of chymical knowledge as promises the happiest fruits for the honour and interests of his country.

In the early part of the last winter, he announced his intention to deliver a course of chymical lectures in the town of Boston. Although the subject was a novel one, and though few persons in this metropolis had cultivated a taste for it, yet his lectures were as fully

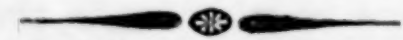


and constantly attended, as the scale upon which his modesty had induced him to commence them could admit.

It is not my intention, indeed it would not be in my power to give a description of this instructive course. But it is due to him to remark, that in a series of forty lectures he exhibited a very correct, interesting, and profound view of this science. His style was perspicuous, and often eloquent. His experiments were extremely well conducted, and perfectly illustrative of his propositions. The extent, variety, and number of his mineralogical specimens proved the industry and zeal with which his investigations had been pursued, at the same time, that they afford us the most well grounded hopes of his future eminence.

We presume, that we shall offend the feelings of no person in saying, that Dr. Gorham has entered a path almost new in this state, that he has proceeded with boldness and enterprise, regardless of the obstacles which the introduction of a branch of knowledge almost *new*, presented to him; and that his subscribers anticipate with pleasure, the repetition of his interesting course, and the introduction of a general taste for the cultivation of this delightful, interesting, and most useful science.

A SUBSCRIBER.



## SILVA, No. 50.

Ejectis mendicat silva Camoenis.....Juv. 3. Sat. 16.

### INVOCATIONS.

THE custom of soliciting aid at the commencement of poetical undertakings seems formerly to have been thought indispensable to their success. Horace himself blames the arrogance and selfsufficiency of one who began by pompously recapitulating his intended achievements,

“Fortunam Priami cantabo, et nobile bellum,”

And contrasts with it the more modest introduction of Homer's *Odyssey*. Dic mihi, musa, virum, &c. Modesty however is not the motive, with which most invocations have been made; it seems rather to have been thought derogatory to the dignity of a work, that its author, though full of his subject, and big with inspiration, should yet be adequate to its completion without summoning to his assistance the proper complement of supernatural coadjutors. For the performance of this drudgery not only the muses have been conjunctly and separately employed, but the whole pantheon has been put in requisition; the virtues, vices and other abstract entities have been tortured into personifications; and the bodies and souls of persons living and dead have been fervently apostrophized for their aid. It appears as if no one, on ascending the poetical car, had dared to apply the whip till he had secured an Herculean shoulder at the wheel.



## A GOTHICK LETTER.

The following letter from an ancient Danish sovereign to one of the popes, if it be not very elegant Latin, contains very pithy sentiments.

WALDEMARUS REX, &c. PONTIFICI SALUTEM.

Vitam habemus a Deo, Regnum ab incolis, divitias a parentibus, fidem autem a tuis predecessoribus, quam, si nobis non faveas, remittimus per presentes. Vale.

The pope remarked on reading this ungracious epistle ; Hoc scripturae genus nobis videtur valde amarum.

---

TAVERN KEEPERS.

No class of men in the community are so subject to reprobation, as tavern keepers. The traveller finds, perhaps, his welcome warm enough, but his lodging bad, and his diet worse. The meat is usually poor ; but if good, is spoiled by the cookery, and the bread is beyond endurance. Callidus ut soleat humeris portare viator. To adjust the claim of the passenger and the demand of the host to mutual satisfaction, I know no other mode, than by establishing rates of fare, which are now so uniform, that the fastidious stomach of the gentleman, which can admit nothing, is made to pay as much as the hungry mouth of the boor, that devours every thing on the table.

The landlord should therefore be allowed to charge a shilling for a night's lodging in linen, and only three pence for cotton sheets, and nothing, if his guest is thus shamefully bestowed between the vernal and the autumnal equinox. If the coffee is strong, he might charge six pence for each cup ; but if, as is the case ninety nine times in the hundred, it be of the colour of Lisbon wine, he ought to be hanged for asking more than a penny a quart. A dirty tumbler of musty cider the traveller should throw in his face, and swear there was lime in it ; but for a sparkling glass, which bears no traces of toddy or black strap, two pence should be allowed him. If his daughter, who tends at the table, wear coloured stockings, one third of his whole bill should be abated ; and if she is barefoot, the father should have nothing. For every offence in leaving the door open in cold weather, horresco referens, I shiver at the recollection, deduct a halfpenny from the charge ; and take away the landlord's license, whenever his beef steak is parboiled. If the vinegar is not sour, he should forfeit a penny ; if the Cayenne pepper is kept in an open saltcellar, two pence ; and if the table is spread in a bedroom, he should be condemned to the penitentiary.

My system is, to be sure, made up of penalties rather than rewards ; but two circumstances have rendered it necessary. Fear operates much more strongly than hope on our species ; and the mischief to be remedied results more from the thoughtlessness of taverners than from pecuniary inability, more from laziness than ignorance.



## TRIFLE.

FROM THE SPANISH.

## DIALOGUE BETWEEN CUPID AND THE POET.

POET.

Boy, thy reign is over,  
Men no more are ninnies.

CUPID.

Now what art  
Gains the heart ?

POET.

Guineas.

## MIMICKRY.

Since it will always be despised as the lowest, must necessarily be condemned as the silliest and most contemptible species of buffoonery. However vigorous or versatile his powers of mind, as soon as a man so far forgets the respect due to his own character, as to submit to ape the oddities of another, he consents to become the object of distrust and aversion ; and happy beyond precedent may he think himself, if he does not in time sink below contempt, and present one more melancholy instance of genius neglected and despised, merely because misapplied or perverted.

So far as my acquaintance extends, I know no person capable of representing in full and fascinating imitation, a solitary excellence of a single man eminent for eloquence or dignity. But many there are, I am convinced, who, if they had been his cotemporaries, could have shrugged and stammered like Demosthenes. And who will deny that there are some, who, after long and weary study, might perhaps attain to such unrivalled skill as to hit off, in perfect caricature, the lofty port of Hortensius, or the stately step of Chatham. It is not utterly impossible to speak as broad and faltering Scotch as Dundas ever spoke ; and the false accent and patois pronunciation of Lord Mansfield can hardly be considered as beyond the reach of a well trained and long practised mimick ; but, *nil nisi quod prodest charum est.*

## SPAIN.

A wit of the last century, speaking of Spain, said, drolly enough, " that some years before Adam had come back to the world, and making the tour of Europe, after having gone through France, Germany, England, Holland, &c. he did not recollect them ; but on arriving in Spain, he exclaimed, *Ah ! This country I recognise ; for nothing has been changed since my departure.*"



## EQUITATION.

Since the days of the Centaurs and Lapithae the art of horsemanship has been ranked high among the manly and graceful accomplishments. In such repute was this art among the ancients, that the title *ἵπποδαμος*, equorum domitor, &c. terms nearly paramount to horse-breaker and jockey at the present day, were among the greatest honours conferred on their principal heroes. In our age, the dangerous office of subduing the spirit of the high mettled courser, and subjecting him to discipline and servitude, has been consigned to the lower classes of society, as a task too athletick for the delicate fibres of those accustomed to the luxury of high life. The equestrian, who with grace and agility can bestride the steed already tamed and disciplined, is easily excused for the want of the remaining requisites, strength and boldness. Even our gentle belles have been found fully adequate to the exercise of this branch of gymnasticks; and such has been the ardour with which they have engaged in it, that even the Penthesileas and Camillas of antiquity must cease to be objects of our wonder of surprise. It is related of the god Saturn, that he, once, on a disagreeable emergency, transformed himself into a horse, for the sake of greater facility in running away from his wife. Now, had that goddess possessed the same cavalier-like spirit which distinguishes our modern female deities, her husband would have found any shape more suitable to his purpose than that of the saddle palfrey, and might perhaps have paid for his indiscretion by being wife-ridden for life.

On the whole, we ought not to wonder at this recent stride in improvement, but should rather express our surprise, that our ladies have so long submitted to the dullness of humble pedestrian pace, and the uncomfortable limits of close carriages; since it is an acknowledged fact, that to be led, or driven, is a degradation altogether unworthy of the dignity and independence of the sex. They may now be considered as having ascended the very pinnacle of vehicular elevation, that pleasing, elegant, body-shaking, soul-waking, and bone-breaking situation, which has so often been the pride of the warrior, the fortune of the jockey, the safety of the coward, and the convenience of the clown. According to the usual course of improvement we cannot but look forward to the period, when our men shall be forced to trudge on foot, or be dragged about in go-carts; while the sublimer offices of generals and jockies, knights errant and postboys, grooms, farriers and postillions, shall all be performed by the heroick horsewomen of our country. Regiments of female cavalry will no doubt be organized and equipped for the defence of our shores. What will be their arms and uniform we presume not to say, since it does not become us to comment on the colour of the caps, the length of the boots, or the form of the saddles. We only venture to predict, that, as far as possible, they will closely imitate the model of their Amazonian predecessors. The important use of such auxiliaries must be obvious. Every one acquainted with history knows, that Cambyzes, king of Persia, previously to an important battle with the Egyptians, placed in front of his army a number of animals, which,



he knew, the superstition of his enemy forbade them to kill. In consequence of this, the Egyptians, fearing to injure their deities, forbore all hostile measures, and became an easy conquest. Precisely in the same manner, by stationing in the van of our forces a rank of female warriors, equipped with the arms of beauty and the artillery of eyes, we could not fail to reduce any civilized foe to a dilemma, which must terminate in his defeat and total extirpation.

---

### CORINNA.

An article in the last Silva appears to consider the famous *Improvisatrice*, Corilla, as the character intended to be described in the person of Corinna; there may be some points of resemblance, but on this question I think we should be governed by Madame de Stael herself. In one of the notes, she says; "Il ne faut pas confondre le nom de Corinna avec celui de la Corilla, improvisatrice Italienne, dont tout le monde a entendu parler. Corinna étoit une femme Grecque célèbre par la poésie lyrique. Pindare lui-même avoit reçu des leçons d'elle."

In speaking of this same Corinna, the Abbé Barthelemy, in his *Travels of Anacharsis*, affords an instance of very delicate, refined sarcasm: Quand on lit ses ouvrages, on demande pourquoi dans les combats de poésie, ils furent si souvent préférés à ceux de Pindare; mais quand on voit son portrait, on demande pourquoi ils ne l'ont pas toujours été.

---

### THE ODYSSEY.

There has long been but one opinion of the old Grecian bard; whose universal and transcendent reputation was early and firmly established. The everlasting hills are not more solid. Yet may the gratitude of succeeding ages innocently add testimonials to this well attested record. I should pronounce that man who could read the *Odyssey* and not feel his soul melted into the sweetest mood of harmony, to be dead to the voice of nature and poesy. Like Shakspeare, the author seems not to be the imitator, but the organ of nature. He casts no "gauzy, gossamery" veil over the simple manners of his time; but he viewed them with the eye of a poet. When he relates the adventures of the youthful Telemachus, what simple, beautiful descriptions! When he introduces his hero narrating his travels in the court of Alcinous, how interesting and how artfully diversified is the story! How touching his parting with the princess Nausicaa! When he ushers him to the regions of the dead, how the spirit of the poet rises with the subject, and swells into that majesty, that dressed with such gorgeous splendour the battles of Troy! When the much enduring man is at length restored to his friends, how the native feeling of the description rushes to the heart, and bursts from the eye. Voltaire has said that no man ever wept over the writings of Homer; he, that has read the meeting of Ulysses and Telemachus, and can confirm the saying, is "all unused to the melting mood." Perhaps this general praise may be



styled the old cant of criticks, "pulchré, bene, recté." I care not for those, that feel no interest in the divine poet; and if any one that has read and felt his inspiration has the heart to say it, let him "do it an he will."

---

FOR THE ANTHOLOGY.

---



---

IMITATION.

---

"IMITATORES servum pecus," says Horace, and never did the bard bestow a juster epithet. Notwithstanding such unqualified contempt is here expressed for that class of writers, the present age seems solicitous for the honour of it, for many of our authors aspire to nothing further than an imitation of the ancients. Disregarding an entire revolution of life and manners, they endeavour to modernize antiquity; and the composition is what might be expected, a cluster of forced thoughts and artificial conceits. It has neither the masculine strength and simplicity of the ancients, nor the graceful ease of the moderns, but is a discordant and uncouth union of both, and resembles the brawny statue of Hercules dressed in petticoats. By the devotees of antiquity it is thought more criminal than classick (a word of wonderous import) for a writer to pen his own ideas. Homer, Horace, and Virgil are immediately resorted to by our good lords the criticks, and because an idea is not found in them it is thought unworthy to be read. This idolatry of the ancients has done more to repress the exertions of genius than any other circumstance whatever. Juvenal even in his time represents ideas, dwelt upon in the present, as too contemptible for notice.

"Alas! I know not my own house so well,  
As the trite threadbare themes on which ye dwell."

During our revolutionary war the French sedulously preserved the rags of their old garments, untwisted the threads, carded and spun them over, and thus compelled them to do double duty in the shape of wearing apparel. Our merciless imitators adopt the same method with the ancients. Our country is abundant in objects for the exercise of pastoral genius; and however inferiour the minds of our countrymen may be to those of the ancients, external nature surely is not abased by the fall of the Grecian and Roman republicks. Our green fields are as pleasant, our cataracts roar as loudly, and our mountains project the same grandeur of shade as those which the pages of Homer or Virgil describe. Notwithstanding facts so notorious, the first thing one of our pastoral writers undertakes to do is to forget his own country. We know that there is ne'er a shepherd in all the United States, but the poor poet is compelled by his severe task-masters, the criticks, to utter more falsehood



than poetry in his pastorals. Corydon and Phillis in this very season, while every jingle of a sleigh bell dispels the enchantment, are simpering by the side of a murmuring stream, and plucking roses that blossom on the snow banks by their side. Is it to be wondered at then that the reader, while he feels the chill of the season between his shoulder blades, is incompetent to participate in the poet's raptures; or is it to be supposed that the page possesses warmth enough to melt the icicles hanging from the windows? Shakespeare tells us different;

" Oh who can hold a fire in his hand  
By thinking on the frozen Caucasus?  
Or wallow naked in December's snow  
By thinking on fantastick summer's heat?"

A friend who some time since travelled through Andalusia with his brains full of Arcadia informs us, that he was there indulged with a spectacle of the shepherds and shepherdesses of that province. Exulting at the thought of beholding in times so barbarous as the present some relick of the golden age, he expressed uncommon anxiety to become acquainted with Corydon and Phillis. While his mind was anticipating a complete fulfilment of Virgil's prophecy,

" Jam redit et Virgo, redeunt Saturnia regna;  
Jam nova progenies coelo demittitur alto.  
Tu modo nascenti puero, quo ferrea primum  
Desinit, ac toto surget gens aurea mundo,  
Casta fave Lucina,"

his eyes were gratified with the vision. Sun burnt and swarthy cheeks, instead of those which poets tell us of, where the rose and the lilly hold divided empire, and garlands, not of flowers indeed, but of dirty rags quite banished from his mind all thoughts of Arcadia, and produced an involuntary solicitude for the safety of his pocket book. They are the most noted thieves in all Andalusia; and the inhabitants of that province had rather meet the devil than Amaryllis. All that these gentle swains know of the golden age is the gold they pilfer from travellers; and that the property of other people is common amongst them, many can testify to their sorrow.

Thus have our poets forsaken nature for antiquity, given us cold and uninteresting pictures of life, and where we search expecting to find the original of spotless faith and primitive innocence, we find them amongst candidates for the gallows.

We do not protest, as Addison somewhere does, against the use of heathen mythology, because, where supernatural agency is required, it prevents the poet from substituting christianity, and from tampering with sacred things. That graceful writer apprehends, that our creed is endangered by such indulgence, but it appears evident to us, that this is one means of preserving its integrity. Mr. Pope would have been guilty of an offence little short of blasphemy, had angels been substituted for sylphs in the guardianship of a lock of hair; and whether it was Cupid or a sylph who was appointed to that office is of little moment, as both of them are conceded to be fabulous. Yes, Cupid may still remain the tutelary deity of a sonnet, the dryads may sport in the groves, and the naiads



in the rivers, with very little offence to our faith ; and if Bacchus still claims his ancient empire over a bumper, it seems fastidious and cruel to deny him a jurisdiction which he only holds by the courtesy of poetick fable. Where a thing is by common consent fiction, and only used as such, no danger can be seriously apprehended from its exercise. An admission of this kind cannot be fairly considered to embrace the objections we have made to pastoral writers. They profess to keep the reader in the company of skin and bone ; and nothing surely is more natural than for him to cast his eyes about him, and to inquire where such gentle portions of humanity reside ? The impropriety of this is so obvious (if poetry does, at it must, appeal to the heart, as well as to the fancy, for decision) as almost to defy all comment. Suppose a poet should give a representation of the perfectibility of human nature, and should cite the tenants of Newgate as instances in confirmation of such doctrine, the cat o'nine tails is decisive evidence of such falsehood, and it may be a question for casuists to solve whether the poet himself would not deserve its application for his indulgence of fiction so far exceeding the " *licentia poetica*."

Not merely in pastoral, but likewise in the other departments of the muse, has she so rigidly cultivated antiquity. A recent English writer, in a poem entitled " *Sleep*," professedly modelled on the manner of the ancients, has proved by marginal quotations from Virgil, Lucretius, Horace, &c. that sleep is actually a refreshment to the body ; to the truth of which every one of his readers yields a cordial assent, after his patience has been duly exercised by the poem. *Somnus* seems to roost over every page, and it is difficult for any one who has ever tried the potency of the book even to look at the cover without yawning. The words of Shakespeare apply with peculiar emphasis to every one of his readers.

" Not poppy, nor mandragora,  
Nor all the drowsy syrups of the East  
Shall ever med'cine thee to that sweet sleep,  
Which thou owest yesterday."

Genius is always on the scout for novelty, and may be known by this appropriate quality ; for if the path has been beaten by another foot, and the vestiges are visible, he turns aside with disgust and seeks one unfrequented. In such attempts, if unsuccessful, the mortification is punishment enough. Criticks however will not coincide in this doctrine ; they dictate the route of the poet, and it is not enough for him to tread in frequented footsteps, but he must loiter by the way side, and collect and preserve whatever his predecessors have left behind. Such severe penance imposed on those who wish and whose efforts are to please the publick, by those who have determined he shall not, is really too much to be endured. We may admire a man's character, conversation, and deportment, but to follow him into every recess when he shuns the publick eye, to have secret occasions of his own, is an excess of humility indeed.

Another class of criticks have graciously condescended to relax the rigour of this decree, so far as to substitute modern writers for the ancient. Each of these gentlemen has some favourite author,



whose style, because it captivates his fancy, he recommends for the adoption of every one else. Between opinions so contrary and hostile are publick writers thus placed, and in a condition little better than that of Regulus in his "teizing tub."

It may be laid down as a general principle, and the admission of it will be a full answer to those who recommend imitation so much, that every man of genius has certain bold traits of character peculiarly and exclusively his own. They constitute the fascination of his page, and if he forsakes them (which he must do, if he imitates) he loses the prerogative which nature has conferred on him over the minds of his readers. We may illustrate this principle by examples of two contemporary writers. Goldsmith's genius was light, versatile, delicate, and airy. Thus qualified by nature, he hit off his various characters with so much success, that we feel almost persuaded, his soul was endowed with the privilege of residing in whatever body he wished to inhabit. He wears either breeches, or petticoats with equal ease, and is equally graceful in both. He seems the humming bird of literature, that first touches with his bill every floweret, and sinks and vanishes in the glory excited by his wings. Nature is abundant in sweets, and honoured Goldsmith with a perpetual invitation to her banquets. He smiles ; we smile ; he weeps ; we weep, unconscious all the while whose dominion we are under. Johnson's genius was comparatively grave, unmalleable, and saturnine. Accustomed to severe meditation, the light and evanescent gaieties of the world made little impression on a mind too deeply tinctured with constitutional gloom to render their society pleasant. Destitute of that versatility that accomodates itself to all changes and persons, and is equally delighted with all, he is *semper idem*. Dignity was his forte, and so conscious was he of it, that his private letters, his conversation, and his publick writings all bear the same imposing stamp ; his grandeur of paragraph never deserts him, no not in a single instance. Whenever he wears a petticoat, we still see the formidable wig of the censor. There is a certain awe in his page which the reader feels the moment he takes up the book ; he expects a hearty scolding for his sins, and is never disappointed. His attempts to please resemble Milton's description of the elephant,

" *The unwieldy elephant*  
To make them mirth us'd all his might, and wreathed  
His lithe proboscis."

To this animal nature has denied comeliness and grace ; he is too formidable to sport with, and we have no assurance that his freak of good humour will continue. Goldsmith enters, takes us by the hand, "bids us good morrow with a modest smile, and calls us brothers, friends, and countrymen." He laughs with us, or at us, and receives a cordial welcome at all times. Johnson enters, but does not knock for admission, takes the armed chair without an invitation ; after severely reprimanding us, he leaves us without an adieu, and it is well if the door is not flung to with uncommon violence at his departure.



Now is it credible, that either of these authors, with points of character so opposite, could have imitated the other to advantage? Manifestly not. They chose a wiser course; both of them followed the direction of nature, and both of them secured the applause of posterity by so doing. Every author of eminence has such discriminating points of character, irrecoverably lost, if he makes imitation his standard. Let it not be supposed, that we wish to disparage authors ancient, or modern, if we do not hold imitation in that reverence which many others do. Whatever in such writers corresponds with the bias of our own minds, they will receive as naturally as our lungs do the atmosphere by which we are surrounded. Let an author give less attention to his criticks and more to his own talents, if he would wish the applause of his readers.

*February, 1809.*

R.

## ORIGINAL POETRY.

### TRANSLATION OF HORACE, LIB. 1, ODE 22.

#### INTEGER VITAE, &c.

THE man of upright life and heart  
Nor needs the Moorish bow nor dart,  
Nor poison'd arrows for defence;  
His surest shield is innocence;  
Whether his vent'rous course he bends  
Where dreary Caucasus ascends,  
Or where the quicksand heaves its tides,  
Or fabulous Hydaspes glides.

From me, amid the Sabine wood  
Defenceless lost in careless mood,  
While charming Lalage I sung,  
A savage wolf in terror sprung.  
So fell a monster never roves  
Through martial Daunian's beechen groves;  
Nor yet o'er Juba's scorched plains,  
Where, nurs'd in blood, the lion reigns.

Place me, where ne'er the leafless trees  
Revive with summer's genial breeze,  
Mid polar skies, and storms of snow,  
Still, warm'd with love, my heart shall glow;  
Or place me, where with furious blaze  
The sun pours vertical his rays;  
Though all around me faints with heat,  
With love my pulse shall vig'rous beat,  
If thou, my Lalage, the while  
But sweetly speak, and sweetly smile.

C.



## VERSES.

[WRITTEN FOR A COLLEGE EXERCISE IN 1804.]

WHENCE springs true pleasure in the heart of man,  
 Unfading pleasure, lasting as the mind,  
 That age cannot impair,  
 That time cannot destroy ?

Does purple greatness crown the ardent wish ?  
 The throne of empire, or the mine of wealth ?  
 Ah no, the spectre care  
 Still haunts the regal dome.

Does beauty's smile confer the blissful boon,  
 The eye's mild radiance, or the form of grace ?  
 Too soon must beauty fade,  
 A sweet, but short liv'd flower.

Can wreaths of rosebuds,\* or the blushing wine,  
 Bestow true pleasure on the sons of mirth ?  
 Their boisterous joys declare  
 Their folly and their vice.

To give true pleasure to the heart of man,  
 Unfading pleasure, lasting as the mind,  
 The charms of power are weak,  
 The joys of sense are vain.

What then shall cheer the wanderer's weary way ?  
 Must ceaseless sorrow waste the hours of life ?  
 Must no faint ray of hope  
 Gleam through the general gloom ?

Far purer joys than wealth or power bestows,  
 Diffuse their healthful influence o'er his mind,  
 To whom fair science spreads  
 Her bright and ample page.

But chief religion soothes the drooping soul,  
 Teaches to bow before the throne of God,  
 And points to purer joys  
 In brighter realms on high.

Hence springs true pleasure in the heart of man,  
 Unfading pleasure, lasting as the mind,  
 That age cannot impair,  
 That time cannot destroy.

H.

\* "Let us crown ourselves with rosebuds before they be withered."

## HORACE, LIB. 2, ODE 6.

SEPTIMI, GADES ADITURE MECUM.

O, my Septimius, who with me  
 Wilt soon remotest Gades see ;  
 And fierce Cantabria's fury dare,  
 As yet untaught our yoke to bear ;  
 And the tumultuous quicksands brave,  
 Loud raging with the Moorish wave ;  
 At Tibur your exhausted friend  
 The evening of his days would spend,  
 Fatigu'd with the tempestuous main,  
 With marches, and the embattled plain.  
 There may I find a safe retreat,  
 Of calm repose the happy seat.



If this the cruel fates deny,  
 Next to Phalantus' realms I'll fly ;  
 Where, as Galesus' waters flow,  
 With winding current, smooth and slow,  
 The sportive, fleecy flocks are seen,  
 Along its banks to crop the green.  
 Ah ! Happy spot, how smile your fields,  
 Such olives not Venafrum yields ;  
 The bees, that sip Hymettus' flowers,  
 No sweeter honey make than yours.  
 E'en your mild winters soon recede,  
 And early springs revive the mead,  
 And lofty Aulon's fertile vine,  
 Rich as Falernian, yields you wine.  
 Those plains both you and me invite,  
 Those hills thus towering on the sight,  
 Then, when at last thy poet's fire  
 Is quench'd in death, and mute his lyre,  
 O'er his warm ashes drop the tear  
 Due to a friendship so sincere.

C.

### THE LORD'S PRAYER.

- 1 O Thou, enthron'd in worlds above,  
 Our Father, and our Friend,  
 Lo, at the footstool of thy love  
 Thy children humbly bend.
- 2 All rev'rence to thy name be giv'n,  
 Thy kingdom wide display'd ;  
 And, as thy will is done in heav'n,  
 Be it on earth obey'd.
- 3 Our table may thy bounty spread,  
 From thine exhaustless store,  
 From day to day with daily bread,  
 Nor would we ask for more.
- 4 That pardon, we to others give,  
 Do thou to us extend ;  
 From all temptation, O, relieve,  
 From ev'ry ill defend.
- 5 And now to thee belong, Most High,  
 The kingdom, glory, power,  
 Through the broad earth and spacious sky,  
 Till they shall be no more.

C.



## THE BOSTON REVIEW.

FOR

APRIL, 1809.

---

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

---

### ART. 17.

*An Historical View of Heresies, and Vindication of the primitive Faith.*  
By Asa M'Farland, A. M. minister of the gospel in Concord,  
New Hampshire. Concord; George Hough, and Thomas and  
Whipple, Newburyport. 1806. 12mo. pp. 273.

WE read this book on its first appearance; and could not help forming an opinion at once of its character and tendency. As a native production on a subject often mentioned in ecclesiastical history, and professed to be thought very important by some persons, this treatise might seem to claim our early notice. To those who have desired or expected we should undertake before this time to give a judgment on the merits or demerits of this performance, we could always offer what appeared to us good reasons for declining the task. We said we are not willing, and we have no right, without necessity to occasion offence, uneasiness, or pain to any individual or class of our christian brethren. We dislike the noise and trampling of theological combatants. We would not be the objects or the excitors of the "odium theologicum;" and much as we desire to promote earnest and serious inquiry upon the subject of religion, that "truth and error may not be confounded," we think religious controversy, though sometimes a necessary, yet always a great evil. But we cannot say what we must and shall, if we say any thing on this View of Heresies, without some sacrifice of our pacifick, conciliatory maxims respecting ecclesiastical differences. If we do justice to our sentiments on the spirit and character of this book, of small size indeed, but great design, some will be offended perhaps even to anger, and some grieved; whilst others will feel or profess a deep sentiment of reprobation. What we shall say to counteract, may possibly serve to increase a spirit of contention in religion; a spirit, which, to use a quaint saying, may die, but can hardly be killed. Without meaning



to question the benevolence of the worthy author's temper, or to intimate that he can possibly be suspected of any degree of that malignity which can find pleasure in hard thoughts of others, we shall be obliged to say, that his book contains a crimination and proscription of the greatest part of the christian world, in our view unjust and unnecessary. It consigns them to final ruin, or to the forfeiture of all the benefits of the christian covenant, on account of opinions, as we apprehend, chiefly speculative, and alleged errors of the understanding, not necessarily implying any pravity of will. We presume the author values christian unity, and wishes good men, or men that have no other prejudices or mistakes than may pertain to fair and honest minds, to treat each other as good men. But we cannot speak of his work without saying, that its principles are sectarian, exclusive, intolerant, tending to separate those who may safely be united, and incite those to condemn and hereticate who may lawfully forbear and embrace each other as members of one universal church. "The fruits of unity," says Lord Bacon, "(next unto the well pleasing of God, which is all in all) are towards those, that are without the church, and those that are within." In regard to the former, it is certain that "heresies and schisms are of all others the greatest scandals." "They make those, who are apt to condemn holy things, to sit down in the chair of the scorers." "As for the fruit towards those that are within, it is peace, which containeth infinite blessings; it establisheth faith; it kindleth charity; the outward peace of the church distilleth into peace of conscience; and it turneth the labours of writing and reading controversies into treatises of devotion and mortification." The principles on which this scheme of heresy is framed make any such unity absolutely unattainable. Those who advance impracticable terms of communion may, if they please, profess to seek the end, but this profession is of little value so long as they admit none of the means by which the end can be effected. Unity of affection, as they assert, is founded on unity of sentiment; and yet this unity of sentiment in the points which they make essential can never happen. They will go to the place proposed, but not in any one of the roads in which it can be reached.

Our taking the liberty to call the principles of this work narrow, will be pronounced narrowness, and we shall perhaps be charged with being bigots against bigotry. For it is the part of catholicism to tolerate the intolerant, and have charity for the uncharitable. Indeed, those who call themselves orthodox seem to think the catholick christian is bound to allow them to make conscience of forbidding him to be conscientious, and to concede to them the liberty of invading his freedom. On the other hand, as our censure of what we think intolerance will be considered as showing a spirit of bigotry, so a plea for moderation and candour, which we shall of course make, will be liable to be placed to the account of indifference. For antisectarism in the estimation of zealots constitutes the most offensive kind of sect; and to take no part, is to be in their view of the worst party. We shall intimate perhaps that there is no occasion for this fierce contention about distinctive doctrines or expressions; that much of the dispute relates to points uncertain or unimportant, not capable



of being understood, or not affecting practical religion. Now this language shows how little we care for the truth ; and is next to affrontive. It is saying, that the orthodox keep the world disturbed and divided about questions of mere speculation, which ought not to be made essential, if they are important ; on which wise and good men of equal reverence for the scriptures, and equal probity, have widely differed ; and many of which may be determined one way or the other, and the world be neither better nor worse. This will be thought disrespectful and censorious. For it implies that the professors of orthodoxy may not have a proper sense of their fallibility, that they mistake in their judgment of the value of truths, or that something besides the clearness and importance of what they assert and make fundamental, enters into the composition of their zeal.

Considerations of this kind, with many others which might be mentioned, would naturally dispose us to let this *View of Heresies* do its best and worst, unmolested by our strictures. If we inquired for a countervailing motive to this forbearance, in the occasion there might be of an examination of its principles and statements, in order to make it harmless to the good temper of christians, and the prosperity of our churches, there was room for scruple and hesitation on this head. We said the book makes no pretensions to a skill in execution, that invites readers. The undisguised extravagance of its theory seems to make all comment unnecessary. Through the indifference of some, the spirit of moderation and charity, and the predilection for plain practical religion in others, the "pedantick wranglings of theologues" are not considered with much respect or interest. The spirit of party, indeed, will live on meagre fare. A word, which nobody understands, a distinction which puzzles the inventors, is sufficient to keep those divided who are determined not to agree. But we imagine the religious community in general is not so excitable as it may have been by dogmas and phrases struck out in the heat of ancient controversies. If we are mistaken in this idea, and the churches among us who have forgotten or disregarded the polemick differences that have perplexed the understandings, or inflamed the passions of men at various periods, are weary of being at rest ; if the imposing and judging spirit that has slept a little, is so deep in human nature, that it will never sleep long, and is ready to awake and run to its odious work at the call of misguided piety, or designing ambition, information and reasoning will then be of little avail. It is not want of truth, but want of its influence, which makes such a crisis. What will instruction and warning do to avert the evil ? "In some places which Valesius knew, and in some places which he knew not, the 'odium theologicum,' like a poisonous tree, has reared its head and spread its arms ; and the neighbouring plants, instead of receiving shelter and protection, have sickened and withered beneath its baleful influence ; yet was it a friendly covering to weeds and nettles ; and the fox lodged safely at its root, and birds of ill omen screamed in its branches."

With the impressions that have been mentioned, we desired to let alone such publications as the *View of Heresies* ; since it was



printed, however, some progress has been made in the separating scheme, which it is calculated to favour. A theological publication goes its monthly round uttering a louder and louder cry against heresy; and recently a fortress has been erected at great expense, to maintain an unceasing and perpetual fire upon this supposed redoubtable enemy of the truth. A book on heresy, appearing to have had the countenance of those who mean to be watchmen of the true faith, and presumed to explain what they intend by the sin called heresy, and to show us what we must believe or do to escape their denunciation, is therefore entitled to notice.

The author observes, "that such is at present the state of religious opinions among us, it has become important for even plain, unlearned, though sincere christians, to see distinctly where lies the point of difference between that scheme of doctrine which is called orthodox, and those, which under different names depart essentially from that scheme; and this has been one object in the ensuing work." Very good; if those who mean to be orthodox are not furnished with some palpable criterion of the faith they purpose to entertain, the simple ones, amid the various opinions which may happen to surround them, may, by believing according to the light they find, be sad hereticks, and know nothing of the matter. We have heard of a sensible and worthy professor of christianity, who said innocently, that he always supposed he belonged to the Calvinian school, and claimed the reputation of it till he read in H. Adams the account of Arminianism, which agreed so much with the views he had always entertained, that it quite destroyed his pretensions, and deprived him of his imagined distinction. If the distinct idea, the accurate measure proposed by our author, can be placed in possession of every common christian, he will be able not only to determine at once who is a christian to himself, but who is a christian to another; and thus he may not only insure a round faith of his own, but have the science and art of hereticating others, and be prevented from communion with erroneous teachers and brethren, whom, without this ready test, he might mistake for members of the same body. "Distinguendum est" is the word. To show what opinions amount to a forfeiture of the christian character, and require exclusion from the benefits and courtesies included in christian communion, is an object of this evangelical directory, occasionally avowed and evidently always implied in the *View of Heresies*.

We shall endeavour to make some estimate of this performance with reference to the use it may answer to the plain unlearned christian in trying his own faith and the faith of others.

We will suppose, christian friend, that though unlearned, you are not uninformed, and have a belief that considerable differences of opinion on polemick divinity may consist with love of truth, probity of mind, and the christian spirit. Under this impression you have indulged your benevolent feelings with an extensive range. Desirous to include as many as possible in a fraternal share in the favour of the common parent, you have supposed that there are good men and good christians who are not Calvinists, or who decline expressing their religious ideas in the distinctive phraseology of that sect; that being or not being of that mode of faith is generally a mere



accident of situation, certainly not a criterion of the moral state. Know then, that your charity must narrow her walk. For if we do not mistake the author's doctrine, the conclusion must be, that, with the exception of a person who may want information or time to get the better of errors, that is who has no bible, or no capacity or opportunity to read it, or hear it read, with such an exception, and perhaps a few other possible not probable and ordinary cases, all who have teachable and humble minds and are candidates for the society of christians in this world or the next, receive the doctrines called Calvinism along with the catholick or orthodox account of the person of Christ and the Holy Spirit. Know then, good natured friend, that your catholicism is only a disguised infidelity. So repent and reform. You must submit to hold the Doddridges, and Wattses, and Ortons, the Tillotsons, the Seckers, and Sherlocks in very moderate estimation; the Clarkes, and Whitbys, and Peirces you must place still lower in the scale of piety; and as to the Sir Isaac Newtons, the Lockes, the Lardners, and the Lowmans, they stand unchristianized beyond all question. And yet these are men each of whom might say with the ever memorable John Hales, "for truth I have forsaken all hopes, all friends, all desires, which might bias or hinder me from driving right at what I aimed. For this I have spent my monies, my means, my youth, my age, and all I have. If with all this cost and pains my purchase is error, I may safely say, to err hath cost me more than it has many to find the truth." How much of the world of christians, be their practice as pure as it may, tried by this rule, must be thought in a case little short of desperate through defect of faith. You may be in serious doubt about the possibility of salvation to the members of the Greek church, as her symbol of faith does not in every great point answer to the meaning of what the orthodox profess. The Nestonian christians who are spread over so much of the east believe two persons as well as two natures in Christ, and are at best an equivocal sort of trinitarians. The Roman catholick church, besides all her spots of another sort, is not satisfactory on the doctrines of grace, some of her articles being charged by protestants with a *designed uncertainty* that no party may be offended, and that those who *really* differ about grace, predestination and the like, may *seem* to agree. But as this church honours St. Augustine, the doctor of grace, and comprises a large sect who speak of doctrines like calvanists, a judgment of charity may be accorded to a portion at least of her disciples. No modern Lutheran can be more than half a christian at most, since his church makes him believe that our "salvation is partly of ourselves," and that grace may be resisted, whereas orthodoxy teaches that "salvation is wholly of God," so says our author.

The English church and the Scotch, with all every where who adopt the articles of the church of England and the Westminster confession, are ostensibly within the pale and contain faith enough to pass among the faithful. But as the most distinguished members and perhaps the major part of the English church are known to interpret the articles in a sense consistent with their ideas of reason and scripture, and contrary to the calvinistick glosses; and as a great portion of the Scotch church, to say nothing of the American



congregationalists and presbyterians, have an Armenian or Pelagian hankering, the number of true believers and candidates for divine favour in these respective communions is lamentably small. It is true that those who call themselves orthodox claim for their party some of the character who might seem to be excluded by the standard of faith or criterion of orthodoxy, ostensibly adopted by Calvinists, and in this treatise recommended as a guide to the judgment of the "plain unlearned christian." But this extension of the *name* to many, who are more or less destitute of the *thing* is to be viewed rather as a matter of policy or courtesy than of obligation. It is denied in theory and on book, though admitted in fact. The rule is absolute, but the application is often qualified. The advantage, whether intended or not, of putting in a claim to more than is actually required, is obvious; it serves at once to save the pretensions of orthodoxy and to make its adherents seem numerous. To allow in speculation that any considerable part, aye any part of the creed relating to alleged essentials may be rejected, is giving up the principle on which the creed is defended; to confine in fact the character of soundness to those who are known to adopt the whole, is thinning the ranks of orthodoxy more than it can bear.

A learned and pious man sees in Calvinism little or nothing intelligible, true or useful, but what it has in common with several other "isms" or denominations of christianity. What is insisted on by this sect as peculiar and distinctive, in their formularies he doubts or denies, or which is the same thing, scruples to admit as it is expressed in their terminology. Yet when such a one uses the common language of religion or of the scriptures, with a few perhaps ambiguous phrases to which they have a great regard, and does not formally disclaim the Calvinistical sense, it is in their power, if they please, to interpret his discourse or writing in their own favour, and assert that his words mean what they may mean; and that he is of the same sentiment with them. How far a person must go in maintaining the *appearance*, in order to have them willing or desirous he should have the credit of the *reality*, and be enrolled among the orthodox; what pretext he must afford for its being said or imagined that he is among the faithful, varies with circumstances. It depends on the conscience of the individual or body who may undertake to define the measure of his belief; the decision is found liable to be affected by the popularity of the character on trial; the degree of credit to be derived from his being thought of the party; the greater or less necessity there may be of having the number of the reputed orthodox seem respectable; the declining or flourishing state of the cause; the bearing of political questions and interests; the zeal or bigotry of particular individuals; and the immediate purposes to be answered by a rigorous or indulgent construction of the rule of faith, by a lax or strict application of it to the case in hand. The system under review does not appear to allow any exception of consequence to the obligation of assenting to the whole and every part of the received compends of Calvinism; it does not mention that saving clause "for substance" which has been sometimes conceded to those, who were to purge themselves from the charge of heresy by allowing the Westminster



divines to be in the right. We must consider the rule or criterion of heresy in this work to mean nothing, or to mean every thing that it purports. If the latter, we think we are right in warning those for whom it is intended, to what result they may be brought. We think upon the principles of our author, that the number of those in the christian world who fatally mistake the doctrines of the gospel, and are involved in speculative heresies that endanger or destroy the soul, must be all, or nearly all who fail to embrace strict Calvinistick orthodoxy, as explained in the received compends. Here is the great moral test. This and other features of the work, with its arguments and criticisms, will be the subject of future examination.

[TO BE CONTINUED.]

---

ART. 18.

*Considerations on the Executive Government of the United States of America.* By Augustus B. Woodward, Chief Justice of the territory of Michigan. Flatbush, N. Y. printed and published by Isaac Riley, 1809. pp. 87.

A French traveller who had visited the United States, published on his return to France, that when an American was tired of the situation in which his house was placed, he put it upon wheels, and moved it to some spot which suited him better. But this practice is comparatively much less common with private citizens than with our government. The officers, offices, and records of the latter were first established at New York, then moved to Philadelphia, and then to Washington; attempts have been frequently made since to return them to Philadelphia, but if the question of removal is once resolved on, we think it as likely they may be carried to Chillicothe.

All this exercise however has been insufficient to preserve the constitution in a proper state of health, and various remedies have been at different times proposed, and many of them adopted. These have generally originated either in congress, or in the different state legislatures. About a year since reflecting men were alarmed and surprised at the propositions of an individual, and this individual a grave and enlightened senator from a state proverbial for its *steady habits*. We hope these propositions may be soon forgotten, for, though we can agree with the Edinburgh reviewers, that Mr. Hillhouse had not found the remedy he sought, we can by no means agree with them in thinking that such kind of discussions are entirely harmless. The example of Mr. H. has probably emboldened the chief justice of Michigan, and if the publick do not treat such attempts in individuals however respectable, as they should be treated, the time is not far distant when the parchment of our constitution will be only valuable to light a cigar, or to preserve pastry from scorching.

When a man has philosophy the natural way he is wholly incurable; when he has it by inoculation, his cure is often difficult, and the danger of a relapse very considerable. In the former case,



facts, events, history, and experience are all lost upon him ; and a genius of this kind will speculate for you most ingeniously upon the properties of heat, while the fire is kindling to roast him and his family ;

“ Pleas'd to the last he crops the flowery food,  
And licks the hand just rais'd to shed his blood.”

We are fully convinced that Mr. Woodward has the disorder naturally ; and whether the late president found him or made him a *chief justice*, he ought to be one of his favourite disciples. He is entitled to this rank both from his notions and his style ; from his notions, because he has sprung at once from the remote fens of Michigan to propose a radical change in the executive of the United States, which evinces the boldness, the selfpossession, and the ardent love of experiment that characterize modern philosophy ; and as to his style, his claim will be fully established by such words as “ *inseducible, succumb, response, mutations, avidly, ascertainment, soritions, pretermission,*” and by such phrases as “ *talent put in exaction,*” and “ *a plural depository of political authority,*” all of which we have selected from among others in the first forty pages.

Mr. Woodward thinks the executive in its present form too powerful, and that it may become dangerous, he therefore proposes a *presidency*, to be composed of a president, and a first, second, third, and fourth counsellor who are to hold their offices during five years. One of these goes out every year, and for this purpose they are at the first election to be chosen for different periods, so that it will be five years before the system will get into complete operation. This would probably last as long as the first, second, and third consuls, in another country, whose five headed executive, though different in construction, was in our opinion full as wise, to speak negatively, as Mr. Woodward's. Of all schemes and plans of government that in which the executive, to use the language of Mr. W. consists of “ *a plural depository of authority,*” is the most baneful and absurd. If the influence and power of our executive cannot be balanced, and corrected by the senate and representatives, it is because the nation is deficient in virtue and intelligence ; and choose men who justly represent them. Composing the executive of five persons instead of one will only be productive of rather more complicated intrigue, disgrace the nation by a few more scandalous quarrels, and rapidly hasten the moment of publick anarchy and individual usurpation.

The author is a Virginian, and appears to possess all the characteristics of a certain class of politicians, which that state has liberally furnished. Gentlemen there, being in the habit of electioneering for themselves, indulge in their own praises with a degree of complaisency that shocks the prudery and diffidence of our feelings. Mr. W. speaking of himself, says, “ *in pure patriotism yielding to none.*” Now as patriotism is esteemed here one of our most sacred virtues, a man who boasts of it among us either excites disgust or incurs suspicion. That boyish sort of elevation, that want of knowledge of the world, and of human nature, that miserable egotism and vanity, more clearly shewn by awkward mincing attempts



to conceal it, betray the school in which the author has been bred ; a school, which, if it should flourish for a century to come, in the manner it has done a few years past, will leave liberty no existence but in description, and render it necessary for our posterity to read Addison, Swift, and Sir William Temple with a glossary.

This pamphlet contains unlimited admiration of the Chinese, who are held up as a model for our imitation, and this is the third work in which we have noticed this within a few months. We take our leave of the author with saying, that we found one rational idea in his book, that the salaries of our publick officers are equally below our dignity and resources ; and though the propriety of their being raised is not avowed in a very manly way, it is strongly implied.

---

ART. 19.

*Review of Bowden's Letters.....concluded.*

Having already spent more time in reviewing this work, than the importance of the subject will be thought, by most readers, to deserve, we shall briefly state the contents of the remaining letters, and close our review with quoting from Dr. Bowden the mistatements, misrepresentations, and omissions of his adversary. We have dwelt most on the testimony of the fathers, as we conceive, that on this basis the cause must chiefly rest.

The conclusion of the 9th. and the four succeeding letters contain the testimony of scripture, the 14th. and 15th. the testimony of the reformers ; the 16th. the testimony of other witnesses of the truth ; the 17th. the concessions of Episcopalians ; the three following, the rise and progress of Episcopacy, and practical influence of prelacy ; and the 21st. concludes the work, with some heavy charges against Dr. Miller.

*" Mistatements of Facts.*

" 1. You say, that *Dionysius*, Bishop of *Alexandria*, attended the council of *Antioch*, in the year 260. *Eusebius* says that he was not there ; being detained by age and infirmities. Letter vi. p. 81.

" 2. You say, that *Dalmatius*, who assisted at the general council of *Ephesus*, in the fifth century, told the Emperour, that ' there were 6000 Bishops in the council.' You quote no ancient author for this, for a very good reason..... you could not. Indeed, it carries absurdity upon the face of it ; and it contradicts *Du Pin*, and *Cave*, who say that about 200 attended. Letter iv. p. 84, 85, 86.

" 3. You say, that *St. Patrick* planted congregational Episcopacy in *Ireland*. This is absolutely incredible. A Bishop, acting under the Pope of *Rome*, planting *parity* in the churches he founded, is too ridiculous. *Mosheim* gives such an account of the matter as every man would expect ; *Patrick* planted Episcopacy. Dr. *Maurice* gives the same account. Letter iv. p. 87, 88, 89, 90.

" 4. You assert, that the Bishop lived in the same house with his Presbyters. This also is too ridiculous for any man to believe. It is a gross mistatement, as will be seen. Letter iv. p. 91, 92.

" 5. You say, that '*Ireneus* was Bishop of *Lyons*, when he was sent with a letter from that church to *Eleutherus*, Bishop of *Rome*.' This contradicts *Eusebius*, who says that *Ireneus* was but a Presbyter at that time, and that he was not Bishop of *Lyons* till after his return. Letter vii. p. 169.

" 6. You assert, that the business of the *Questions and Answers* occurred in the year 1548 ; whereas it is evident from *Burnet*, that it took place in the year 1540, before the death of *Henry* the eighth, when the Reformation had made but little progress. Letter xii. p. 11, 12.



"7. You inform us, 'that several foreign divines, who had only Presbyterian ordination, were allowed to hold benefices in *England*.' Of this you give no proof; nor do you so much as name the foreign divines. I have, however, supplied the omission. They were *P. Martyr*, *M. Bucer*, and *P. Fagius*. The two last were never admitted to any Ecclesiastical benefice, but only to academical preferments. The first held a benefice, but he was previously ordained by a Bishop. Letter xv. p. 40.

"8. You assert, that '*Bancroft* was the first man who preached up the divine right of Episcopacy.' This is contrary to fact. *Cranmer* preached it long before *Bancroft*. So did the other Reformers, and sometime after them, *Whitgift* preached it. The ordination offices also maintain that doctrine. Letter xv. p. 57, 58, 59.

"9. You say, that the constitution of the church of *Scotland* was founded on the Presbyterian plan. On the contrary, I have proved from the most respectable historians, that the Reformers of that church adopted the *Lutheran* plan of *Superintendents*; and that *parity* of ministers was not admitted till twenty years after the Reformation. Letter xv. p. 60, 61.

"10. You maintain, that the *Swedish* Bishops are no more than *Superintendents*. This is in direct contradiction to *Mosheim*. Letter xvi. p. 70.

"11. You adduce the *Waldenses* as witnesses to ministerial parity; and assert 'that their Ecclesiastical organization was Presbyterian in its form.' This has been proved to be a gross error. The proofs are taken from *Mosheim*, *Allix*, *Comenius*, and the *Bohemian* church, in its preface to the book called *Ratio Disciplinae*, &c. Letter xvi. p. 78, 79, 80.

"12. You mistake the times when infant communion, the power of *Metropolitans*, and the *Papacy* took their rise. Letter xviii. p. 136 to 150.

"13. You assert, that the people elected their Bishops in the first three centuries. This is certainly contrary to fact, during by far the greater part of that period. Letter xviii. p. 150, 151, 152. These are but a part of your misstatements.

"*Misrepresentation of Authors.*

"1. You have misrepresented *Jerome*. Several pointed, decisive testimonies have been adduced from this author. When he is not obscure, no writer of antiquity bears stronger testimony to the Apostolick institution of Episcopacy. Letter i. passive.

"2. *Hilary* is misrepresented. He says, 'In the absence of the Bishop, the Presbyters *consignant*;' or, more probably, *consecrant*—*consecrate* the Eucharist. At any rate, it does not signify *ordain*. Letter ii. p. 33, 34, 35, 36.

"3. You grossly misrepresent *Chrysostom* and *Theodoret*. They most pointedly and unequivocally assert the Apostolic institution of Episcopacy. Letter ii. p. 38, 39, 40, 41.

"4. You give an unfair view of the testimonies of *Primasius* and *Sedulius*. They do no more than assert the community of names; to which Episcopalians readily subscribe. Letter ii. p. 42.

"5. Your view of the condemnation of *Aërius*, is utterly inconsistent with the accounts of *Epiphanius* and *St. Augustine*. Letter ii. p. 42, 43, 44.

"6. You misrepresent the address of *Cyprian's* 39th. Epistle. To make it comport with your order of Ruling Elders, you insert the word *Elders*, which is not in the address. Letter iii. p. 67.

"7. You make *Numidicus* a Ruling Elder, when *Cyprian* says, he joined him with his Clergy, that their number might be recruited with such illustrious Priests—*gloriosis sacerdotibus*. Letter iii. p. 69.

"8. You have vilified the *Apostolick Canons*, which Bishop *Beveridge* has amply proved to be the decrees of Synods in the second and third centuries, collected at different times, and by different persons. *Blondel* acknowledges that they are as ancient as the third century. Letter v. p. 114, 115, 116, 117.

"9. You have misrepresented *Dodwell* in what he says with respect to *Peter*. Letter v. p. 128, 129.

"10. You have most egregiously misrepresented *Cyprian* in the few quotations you give us from his writings, and particularly when you say, that he calls Presbyters his *colleagues*. He never once calls them so. Letter v. p. 135.

"11. You have given a ridiculous account of *Tertullian's* High Priest, who, you suppose, 'might have been the *standing Moderator* of the Presbytery.' Letter vi. p. 142, 143.

"12. You misrepresent *Clemens Alexandrinus*, who distinctly enumerates the orders of Bishop, Presbyter and Deacon; and asserts that there are pre-



cepts in the holy scriptures relating to each of them ; consequently, that they are of divine institution. Letter vi. p. 175.

" 13. You have given an unfair view to the testimony of *Ireneus*. Nothing can be more explicit than his assertion, that Bishops succeeded to the pre-eminence of the Apostles. Letter vii. p. 163, 164, 165.

" 14. You have, even to a degree of ridiculousness, misrepresented *Ignatius*. His *Epistles* are such a powerful support to the Episcopal cause, that the most learned advocates of Presbytery have never attempted to bend them in favour of the hypothesis. Letter vii. p. 182, 183, 184, 185.

" 15. You have entirely perverted the meaning of *Origen* and *Hilary*, in order to make them give a favourable look towards *Ruling Elders*. They do not give that order the slightest support. Letter viii. p. 204, 207, 208.

" 16. You have given an explication of the various texts of scripture adduced in the course of the discussion, which is at utter variance with the explication of the Fathers. As the point in dispute is a matter of fact, they must be infinitely better judges of the evidence of that fact than any moderns can be. Letters ix. x.

" 17. You have greatly misrepresented *Barrow*, *Dodwell*, and *Hoadly*, on the subject of *uninterrupted succession*. The latter is misrepresented on the supposition that you had reference to his *Reasonableness of Conformity*. Letter xi. p. 296, 297, 300, 301, 302.

" 18. You have totally misrepresented the nature of the *Jewish Synagogue* ; and, in consequence, have erroneously made it the exemplar of the Christian church. Letter xii.

" 19. You have given an erroneous view of the *Institution of a Christian man*. It maintains a *parity* of Bishops in opposition to Papal supremacy ; but not a *parity* among all the ministers of the Gospel. Letter xiv. vol. ii. p. 3.

" 20. You have misrepresented the principle upon which *Cranmer* took out a new commission for the exercise of his office. He did not thereby acknowledge any spiritual authority in the King ; as is evident from *Burnet's* history of the Reformation. Letter xiv. p. 15, 16.

" 21. You have given a very false representation of the *old Ordinal*. Letter xiv. p. 19—27.

" 22. You have grossly misrepresented the canons of *Elfric*. They bear a direct testimony to Episcopal pre-eminence. Letter xvi. p. 94, 95.

" 23. You have ascribed to Archbishop *Anselme*, a work which *Cave* says is *spurious*. Your quotation therefore is good for nothing. Letter xvi. p. 96.

" 24. You have given a very improper view of *Whitgift*, *Bilson*, *Jewel*, *Stillingfleet*, *Burnet*, and several other writers. Letter xvii. *passim*.

" 25. Your view of the *Rise and Progress of Episcopacy* is nothing but misrepresentation from first to last. It is in direct contradiction to the nature of the human mind, to notorious facts, to the circumstances of the church, and to the testimony of all antiquity. Letters xviii. xix. *passim*.

" These, Sir, are but a part of your misrepresentations. They are, however, enough for a specimen.

### " 3. *Unfounded Assertions.*

" 1. All your mistatements of facts, and misrepresentation of authors, are so many unfounded assertions. To these I will add a few more.

" 2. You assert that *Jerome* informs us, that the Presbyters ordained their Bishop at *Alexandria*. This is without foundation. He says no such thing. Letter i. p. 19.

" 3. Your caution to your readers to beware of the writers of the third century, cannot be justified by facts. None of your observations can be supported. Letter iii. p. 59, 60, 61, 62.

" 4. You assert, that there was but one congregation at *Carthage*. This has been proved to be groundless. Letter iii. p. 70, 71.

" 5. You say, 'That the church of which a Bishop had the care, is represented in the *Epistles* of *Ignatius*, as coming together to one place.' This is without foundation. Letter vii. p. 187.

" 6. You say, that 'the Fathers are not unanimous, but contradict one another.' This is totally unfounded. They all make Episcopacy an Apostolical institution. Letter viii. p. 220, 221.

" 7. You assert, that *Timothy* and *Titus* acted as Evangelists at *Ephesus* and *Crete*. This assertion is unfounded. It has been shown that they could not possibly have acted as Evangelists, if we regard the etymology of the word ;



for the Gospel had been preached in both places before *Timothy* and *Titus* were sent to preside over them. Letter ix. p. 255, 256.

"8. You assert, that the Reformers of the Church of *England* were Presbyterians in principle. This has been proved by abundant evidence to have no foundation. Letter xiv. *passim*.

"9. Your assertion that ignorance prevailed in the second and third centuries, is groundless. It was very far from being the case. Letter xviii. p. 166, 167, 168, 169.

"10. I have noticed in this *letter* your unfounded assertion, that *imparity* is a Popish doctrine, p. 278.

"11. The summary in your last *letter* of the evidence contained in your book, is nothing but a string of unfounded assertions. Not one of the nine particulars which you enumerate has been proved, p. 280—285.

"This I believe will be a sufficient sample of unfounded assertions.

"Contradictions.

"1. You contradict yourself. Letter xiii. p. 381.

"2. You contradict your own *Confession of Faith*. *Ibid*.

"3. You contradict the Westminster Divines, Dr. *Mason*, and Mr. *M Leod*. *Ibid*.

"4. You contradict the scriptures. *Ibid*. p. 379.

"Omissions.

"You have omitted several direct, positive testimonies from *Jerome*, several from *Hilary*, two from *Isidore*, two from *Optatus*, one from *Athanasius*, one from *Theodoret*, two from *Epiphanius*, several from *Chrysostom*, and several from *Eusebius*; besides the testimonies of hundreds of Bishops met in General and Provincial Councils in the fourth century.

"2. In the third century you have omitted the testimonies of *Alexander*, Bishop of *Jerusalem*, of *Cornelius*, and the Presbyters of the church of *Rome*, of *Origen*, and a volume of testimonies from *Cyprian*, and the Bishops of *Africa*; besides the testimony given to Episcopacy by the *Apostolical canons*.

"3. In the second century, you have omitted the testimony of *Dionisius*, of *Polycrates*, and of *Hegesippus*.

"4. In the first century you have omitted to notice the church of *Jerusalem*, which, from the scripture account, and the testimonies of the ancients, affords Episcopacy strong support.

"I have now, sir, said all that I think necessary to be said upon the question relating to the government of Christ's church. The subject will admit of a much ampler discussion, and it would be an easy matter to fill another volume with testimonies, and reasonings upon them; but I think enough has been done to convince those who will weigh with candour and impartiality the evidence adduced, that Episcopacy is an Apostolick and divine institution.

"Although my patience has been severely tried by your manner of quoting authors, by several provoking hints and expressions, and by a management strikingly partial and unfair; yet I hope that I have not been hurried into any transgression of decorum. I certainly wished, while I spoke plainly, to avoid every thing that would unnecessarily hurt your feelings. When error is exposed, it must unavoidably have an unpleasant effect upon the mind of him who has fallen into it; but if, when exposing error, the manner of doing it be so harsh as to irritate the feeling of an opponent, it is censurable. That I am faulty in this respect, I am not conscious; but if you, sir, perceive any thing of the kind, point it out, and it shall be immediately retracted. Or if I have done you injustice in any respect whatever, you have but to name it, and if it be really injustice, I will readily acknowledge it to be so. To err degrades no man; but obstinately to persevere in error, is really disgraceful."



## ART. 20.

*Letters from the Mountains ; being the real Correspondence of a Lady, between the years 1773 and 1807. In two volumes. Boston ; Greenough and Stebbins.*

The judgment of the publick has anticipated the voice of the critick, and almost made it needless for him to speak concerning the merits of these volumes. In Great Britain they passed rapidly through three editions, without other patronage than that which intrinsic merit and the respect they inspired for their author created in their behalf. In this part of the United States they have excited an uncommon degree of interest, which has not evaporated in empty exclamations and in the utterance of fruitless applause. An ample subscription in this city encouraged the present edition, and the product has been remitted to the author ; a tribute to worth and to misfortune, from distant strangers, not less honourable to those who yielded, than to her who has been the object of it.

We consider the popularity, which this work has acquired, as a proof of the existence both here, and in England, of a high degree of purity in moral feeling, and of correctness in intellectual estimate. There is nothing in its texture, or in its colouring, to attract the vulgar gaze, or to fascinate a fastidious fancy. It excites no false hopes concerning human condition. It paints nothing to the imagination which sound mind and virtuous endeavour may not realize. All its lessons of wisdom, and they are many, are drawn from the humble vale ; amid scenes forgotten or despised by the giddy herd, which calls itself "the world ;" among recesses which no ray of prosperity ever visited, except, indeed, when, like the sun on the distant hill tops burnishing the lot of others, it cast, by its reflection, into melancholy contrast the abode of sorrow, and sickness, and obscurity. The work exhibits an artless picture of real life, passed under circumstances in which the mind usually grows callous to praise, and indifferent to improvement, sinking under the cares of ordinary duty and dispirited by the burdens it imposes. But the author of these letters, superiour to her fortunes, ever active in the fulfilment of the humble obligations of her station, seems never to lose sight of a high standard of moral and mental attainment. They were written, not for the eye of the publick, but for the gratification of one or two solitary friends, who had sense to distinguish, and sentiment to cherish worth, concealed beneath a humble destiny. Adversity drew them before the world, where they have been honoured more for the useful virtues, of which they afford an example, than for the taste, or reading they display ; although for these qualities they are, in no slight degree, distinguished. The character of the writer, as discovered in these letters, is rare and admirable ; an ardent lover of nature, and pursuing its beauties with an enraptured fancy, yet a stern judge of duty, and following its suggestions with an undeviating firmness ; feelings exquisitely tender, yet ever under the dominion of a judgment equally correct and delicate ; a high and cultivated intellect, condemned to the fatiguing round of ordinary occupation, yet neither oppressed nor repining, but elevated



by moral sense and religious faith above that despondence and not infrequent despair, to which minds of an elegant fabrick are apt to be reduced by the cares and pursuits, which are ever in the train of poverty and seclusion. The work inculcates by a simple example more forcible than any precept, "the love of artless manners and cheap pleasures," how happiness follows the discharge of daily duties by the exercise of "that common and useful sense, which hourly discerns the proper and expedient in ordinary life," and how precious is "that hour of leisure, which is sweetened by reflecting that we have all the day been doing some service, or procuring some pleasure for those we dearly love." Chastened affections, rational piety, just views of nature and duty, ensure to this work a solid celebrity and a usefulness, which genius and learning do not always attain for their labours.

If we do not over-rate the taste of our fair countrywomen, these volumes will become the companions of every polished fire-side, and excite a noble emulation for the attainment of that cultivated purity of life and correctness of thought, which are among the firmest foundations of virtue and happiness. We shall present the following extract as a specimen of the style and character of the work.

"I have seen Mary Wolstonecraft's book, which is so run after here, that there is no keeping it long enough to read it leisurely, though one had leisure. It has produced no other conviction in my mind, but that of the author's possessing considerable abilities, and greatly misapplying them. To refute her arguments would be to write another and a larger book; for there is more pains and skill required to refute ill founded assertions, than to make them. Nothing can be more specious and plausible, for nothing can delight Misses more than to tell them they are as wise as their masters. Though, after all, they will in every emergency be like Trinculo in the storm, when he crept under Caliban's gaberdine for shelter. I consider this work as every way dangerous. First, because the author to considerable powers adds feeling, and I dare say a degree of rectitude of intention. She speaks from conviction on her own part, and has completely imposed on herself before she attempts to mislead you. Then because she speaks in such a strain of seeming piety, and quotes Scripture in a manner so applicable and emphatick, that you are thrown off your guard, and surprised into partial acquiescence, before you observe that the deduction to be drawn from her position, is in direct contradiction, not only to Scripture, reason, the common sense and universal custom of the world, but even to parts of her own system, and many of her own assertions. Some women of a good capacity, with the advantage of a superiour education, have no doubt acted and reasoned more consequentially and judiciously than some weak men; but take the whole sex, through this seldom happens; and were the principal departments, where strong thinking and acting become necessary, allotted to females, it would evidently happen so much the more rarely, that there would be little room for triumph, and less for inverting the common order of things, to give room for the exercise of female intellect. It sometimes happens, especially in our climate, that a gloomy, dismal winter day, when all without and within is comfortless, is succeeded by a beautiful starlight evening, embellished with aurora borealis, as quick, as splendid, and as transient, as the play of the brightest female imagination; of these bad days succeeded by good nights, there may, perhaps, be a dozen in the season. What should we think of a projector, that, to enjoy the benefit of the one, and avoid the oppression of the other, should insist that people should sleep all day and work all night, the whole year round? I think the great advantage that women, taken upon the whole, have over men, is, that they are more gentle, benevolent, and virtuous. Much of this only superiority they owe to living secure and protected in the shade. Let them loose, to go impudently through all the jostling paths of politicks and business, and they will encounter all the corruptions that men are subject to, without the same powers either of resistance or recovery; for, the delicacy of the



female mind is like other fine things; in attempting to rub out a stain, you destroy the texture. I am sorry to tell you, *in a very low whisper*, that this intellectual equality that the Misses make such a rout about, has no real existence. The ladies of talents would not feel so overburthened, and at a loss what to do with them, if they were not quite out of the common course of things. Mary W. and some others put me in mind of a kitten we had last winter, who, finding a small teapot without a lid, put in its head, but not finding it so easy to take it out again, she broke the pot in the struggle; her head however still remained in the opening, and she retained as much of the broken utensil about her neck, as made a kind of moveable pillory. She ran about the house in alarm and astonishment. She did not know what was the matter; felt she was not like other cats, but had acquired a greater power of making disturbance, which she was resolved to use to the very utmost, and so would neither be quiet herself, or suffer any one else to remain so. I leave the application to you. Our powers are extremely well adapted to the purposes for which they are intended; and if now and then faculties of a superiour order are bestowed upon us, they too are, no doubt, given for good and wise purposes, and we have as good a right to use them as a linnnet to sing; but this so seldom happens, and it is of so little consequence whether it happens or not, that there is no reason why Scripture, custom, and nature, should be set at defiance, to erect up a system of education for qualifying women to act parts which Providence has not assigned to the sex. Where a woman has those superiour powers of mind to which we give the name of genius, she will exert them under all disadvantages; Jean Jacques says truly, genius will educate itself, and, like flame, burst through all obstructions. Certainly in the present state of society, when knowledge is so very attainable, a strong and vigorous intellect may soon find its level. Creating hotbeds for female genius, is merely another way of forcing exotick productions, which, after all, are mere luxuries, indifferent in their kind, and cost more time and expense than they are worth. As to superiority of mental powers, Mrs. W. is doubtless the empress of female philosophers; yet what has she done for philosophy, or for the sex, but closed a ditch, to open a gulf? There is a degree of boldness in her conceptions, and masculine energy in her style that is very imposing. There is a gloomy grandeur in her imagination, while she explores the regions of intellect without chart or compass, which gives one the idea of genius wandering through chaos. Yet her continual self contradiction, and quoting, with such seeming reverence, that very Scripture, one of whose first and clearest principles it is the avowed object of her work to controvert; her considering religion as an adjunct to virtue, so far and no farther than suits her hypothesis; the taking up and laying down of revelation with the same facility; make me think of a line in an old song,

*"One foot on sea and one on shore,  
To one thing constant never."*

"What, as I said before, has she done? Shewed us all the miseries of our condition; robbed us of the only sure remedy for the evils of life, the sure hope of a blessed immortality; and left for our comfort the rudiments of crude, unfinished systems, that crumble to nothing whenever you begin to examine the materials of which they are constructed. Come, let us for a moment shut the Bible, and listen to Mary. Let us suppose intellect equally divided between the sexes. We may deceive the understanding, but it would be a very bold effort of sophistry to attempt to impose on the senses."

---

ART. 21.

*Considerations on the Abolition of the Common Law in the United States.* Philadelphia; Fry and Kammerer. 1809. pp. 71.

This is a very sensible pamphlet, written in a neat, perspicuous, and forcible style; and did we suffer from the same fearful apprehensions, as the inhabitants of Pennsylvania must, we should offer a review of it, and an expansion of its principles at great length. We hope and believe, that such a question will never be agitated among us; and we have every year cause for rejoicing, that our legisla-



tors, whether of the federal or antifederal parties, considered the common law as a system, which in some of its minor parts might indeed be amended and adapted to the political changes we had undergone, but for which, if wholly rejected and abandoned, all the genius of the present age could not afford a substitute.

Some foolish changes were made even in Massachusetts, but experience soon convinced us, that all plans for "simplifying" the operations of law by men wholly ignorant of the system, increased litigation, and caused more mischief, than they remedied.

Pennsylvania has suffered more than any one of the United States by experiments on the forms and principles of her jurisprudence. Within a few weeks the legislature of that state, whom any really philosophick statesman would call "the architects of ruin," have abolished, it is said, the right of trial by jury in civil cases. No measure could have been devised so effectually to lessen the commercial credit of her citizens abroad, and to destroy all confidence at home. As personal liberty seems to us wholly dependent on the writ of *habeas corpus*, so we conceive all modes of security of property impracticable without the trial by jury.

One of the principal arguments of those, who wish the destruction of the common law is, that the subject cannot easily become acquainted with its provisions, and must therefore act without knowledge of his duty, and may involuntarily violate the law. But this compulsory arbitration (the substitute for trial by jury) will render all rule uncertain. The most difficult questions in mercantile jurisprudence, as well as the accounts of petty traders, the complicated disputes of land titles, and the quantum meruit of an artizan, must all be decided by a tribunal, perpetually changing, which may be ignorant of all rules of equity and maxims of law, which will be chosen by the party rather on account of friendship than capacity, and over which no grave and learned men shall extend their jurisdiction.



## RETROSPECTIVE REVIEW.

### ART. 4.

*Mémoire sur les relations commerciales des Etats-Unis avec l'Angleterre. Par TALLEYRAND. Lu à l'Institut National, le 15 Germinal, An. 5. Suivi d'un Essai sur les avantages à retirer de Colonies Nouvelles dans les Circonstances présentes. Par le même auteur. Lu à l'Institut, le 15 Messidor, An. 5. Seconde Edition. A' Londres : de l'imprimerie de J. Dean, 57, Wardour Street, Soho. Se vend chez J. de Boffe, Libraire, Nassau Street, Soho, et chez tous les autres libraires, 1808.*

*Memoir concerning the Commercial Relations of the United States with England, by Citizen TALLEYRAND. Read at the National Institute, 15th. Germinal, in the year 5. To which is added, an Essay upon the advantages to be derived from New Colonies in the existing circumstances, by the same author. Read at the Institute the 15th Messidor, in the year 5, 1796. London, 1806. pp. 87.*

NOTHING is more rare than to be able to obtain contemporaneous documents, which develop the private opinions and views of those who sustain an eminent rank in the management of human affairs. The motives are various to prevent such an exposure ; and as we can only see their sentiments in the disguise of official papers, we may be often mistaken in regard to the individual feelings of a minister, as we may misapprehend the real views of a government. Every thing therefore which escapes from the *private* pen of a statesman, is of great importance to the politician ; and a single sentence has sometimes roused a languid court or an infatuated nation to timely exertions. What would have been the value of half as many hints, as are contained in the present pamphlet, on their own affairs, from the same quarter, to the court of Spain eighteen months ago ?

The commercial relations of the United States with England, is a very interesting subject, and would draw attention to any writer who should discuss it....our curiosity would be more excited if this were done by a Frenchman....what value then must it not possess in the hands of Talleyrand himself ? We confess indeed, if we could have chosen a task for this wary minister, this should have been the one. It is the more important, because of its sincerity ; as it was read to the Institute before he came into office, when the opinions of the individual were not modified or concealed by the policy of the minister. A striking instance of the effect produced by his being in power, will be noticed hereafter, and which we regret he should have shewn, as it derogates by its meanness, from a work which we consider, in other respects, distinguished for its fairness.

The author is one of the most remarkable men, in this wonderful era. Placed in high, though very different stations, under the



old monarchy, during the short-lived, mob-created oligarchy called a republick, and since, under his Imperial master, new-modelling and changing the face of Europe, every thing he writes should be read, by one half the world to know how they fell, and by the other half to learn how they rose. The Bishop of Autun, Citizen Talleyrand, and Prince of Benevento, is not only a consummate statesman, but a man of wit, and in some respects a philosopher. Whatever comes from his pen, therefore, cannot fail to possess an interest from various considerations; and it is hardly necessary to say, that the present performance has not lost any it ever contained, but perhaps has more now than when it was written. Such a man, addressing such an assembly, on such a subject, after personal observation in the country itself, can say nothing of a fleeting, temporary nature. His thoughts too are conveyed in a style of great elegance, though they are deformed by some Gallicisms in this translation.

He introduces his subject by some general observations, which contain valuable maxims, respecting the manner of conducting such inquiries. We shall quote only one short paragraph from this part, and that for the purpose of shewing the refined politeness, which modestly offers the memoir before us, and with seeming diffidence claims for it some notice among the more important dissertations on the size of butterflies eggs, or the relative quantities of A. B. C. D. and E. F.

"I have persuaded myself that some of these observations, verified through the whole extent of a country, still in its early infancy, might be arranged amongst the facts of political economy, and be received there with the same interest which in natural history is granted to the most simple of the productions collected by a traveller."

The object of the memoir is thus stated :

"It is said, proverbially, that facts cannot be disputed. If this proverb should ever prove true, there will remain very few disputes amongst men.

"A remarkable fact in the history of commercial relations, and which it has fallen to my lot to observe nearly, has served to convince me fully to how great a degree we ought to be attentive observers of what *is*, at the time that we occupy ourselves with the consideration of what *will be*, and of what *must be*. This fact is the constantly increasing activity of the commercial relations betwixt the United States and England; an activity, which, on account of its causes and its consequences, has an equal relation to political economy, and to the philosophick history of nations."

He proceeds to give the reasons which had been calculated upon to prevent the activity of the commercial intercourse between the two countries. All these reasons are moral ones, and are stated apparently out of civility to visionary theories, though in reality to overthrow them; because Talleyrand was too wise, too practical a statesman to be blinded by reveries which had turned the heads of half his countrymen. After enumerating them, he adds; "Observation, close observation alone can prevent these false conclusions." This is followed by a description of the real state of things.

"Whoever has well observed America, cannot doubt, that still she remains altogether English in the greater part of her habits; that her ancient commerce with England has increased, rather than declined in activity, since the epoch of the independence of the United States; and that, consequently, that



independence, far from being of disadvantage to England, has benefited her in many respects."

He thinks however that this effect was aided by the impolitick conduct of the ancient government of France, and the prompt and wise measures of England. With respect to the latter, we believe, more was done by natural causes, than by the foresight of that nation; and it was more owing to their general principles of action, than to particular calculation, that the astonishing commerce between the two countries was suffered to grow up, which has assisted in gradually obliterating the remembrance of a mutually fortunate, though on their side impolitick quarrel, and forced the rankling enmity, and unfounded jealousy of individuals to disappear before the pressing wants and natural relations of the two countries. We are indeed inclined to believe, that the real nature of our commercial relations has not been thoroughly understood till lately;\* and if a few sordid, narrow minded politicians are still inimical to enlarged and liberal views of the subject, their influence will not long endure, even with the aid of a certain class of experimental, political philosophers, the effects of whose personal antipathies and shallow theories have been too severely felt, to be much longer tolerated.

"I must, without reserve, affirm, that the inconsiderate conduct of the ancient government of France laid, in a greater degree than is imagined, the foundation of the success of England. If, after the peace which secured the independence of America, France had been sensible of the full advantage of her position, she would have continued, and would have sought to multiply the relations which, during the war, had been so happily established betwixt her and her allies, and which had been broken off with Great Britain; and thus, the ancient habits being almost forgotten, we might at least have contended with some advantage against every thing which had a tendency to recal them. But what did France do at that period? She was fearful that the same principles of independence, which she had protected by her arms in America, should introduce themselves amongst her own people; and, at the conclusion of peace, she discontinued and discouraged all connection with that country. What did England do? She forgot her resentment; she reopened speedily her ancient communications, and rendered them still more active. From that moment it was decided that America should serve the interests of England. In fact, what was wanting for that? That she should wish it, and that she should be able to do it. Now the will and the power were united in this instance."

This is followed by an able and eloquent enumeration of the motives, independent of interested ones, which attract the people of the United States towards England. We shall refrain from quoting it; though we cannot help noticing the grave sarcasms, which he has aimed at some politicians among his countrymen, but which were applicable to a much more numerous class among us; we trust we are right, with very few exceptions, in saying *were*. Speaking of persons who embarked in the revolution, and who according to him, "are now unconsciously brought back to England, by an involuntary feeling of respect," he says;

"They cannot dissemble, that without France they should never have succeeded in shaking off the yoke of England; but, unfortunately, they think that the good offices of nations are the result of calculation only, and not of attach-

\* By this we mean previous to the famous Berlin decree, which by itself and its consequences has confounded every thing connected with commerce.



ment; they even say that the ancient government of France, at the very time that it made sacrifices in their favour, did more for their independence, than for their liberty; that, after having assisted them in separating from England, it intrigued to keep them disunited amongst themselves, in order that they might become emancipated, without having either wisdom to conduct, or power to protect themselves."

We shall quote what he says, about religion, which we think generally true. The example of some ambitious, turbulent dogmatists, is only an exception to a general rule; and we think their efforts in a rational tranquil community, will not be able to extend further, than to produce some clattering and jarring among *the weaker vessels*. The note attached to it, was prophetick of some recent addresses, which we have seen from a groveling sect.

"Thus inclination, or, if you please, habit, incessantly attracts the Americans towards England; interest does so still more; for the first and most important consideration in a new country is, without doubt, to increase its riches. The proof of such a general disposition manifests itself every where in America; we find evidence of it in every part of their conduct. The customs, with regard to religion, are themselves strongly tinctured with it. I will mention the result of what I have observed in this respect; its connection with my subject cannot fail to be perceived.

"We know that, in England, religion has preserved a powerful influence over the mind; that even the most independent philosophy has not there dared to divest itself of religious ideas; that, from the time of Luther, all sects have found their way thither; that all have maintained themselves, and that many have there taken their rise. We know the share which they have had in the great political changes; in short, that all have been transplanted into America, and that some of the states owe their origin to them.

"It appears, at first, as if these sects would, after their transmigration, preserve their original state, and it is natural to conclude that they might likewise agitate America. But how great is the surprise of the traveller, when he sees them all coexist in that perfect calm which, as it would seem, can never be ruffled; when, in the very same house, the father, the mother, the children, each follows peaceably, and without opposition, that mode of worship which he prefers! I have been more than once a witness of this spectacle, which nothing that I had ever seen in Europe could have prepared me to expect. On the days consecrated to religion, all the individuals of the same family set out together; each went to the minister of his own sect; and they afterwards returned home, to employ themselves in common in their domestick concerns. This diversity of opinion did not produce any in their feelings, or in their other habits; there were no disputes, not even a question on the subject. Religion there seems to be an individual secret, which no one thinks that he has a right to doubt or to investigate. Thus, when there arrives in America, from any country of Europe, an ambitious sectary, eager to afford a triumph to his doctrine, by inflaming the minds of men, far from finding, as in other places, persons disposed to enlist under his banner, he is scarcely even perceived by his neighbours; his enthusiasm is neither attractive nor interesting; he inspires neither hatred nor curiosity; in short, every one perseveres steadfastly in his own religious opinions, and uninterruptedly prosecutes his temporal concerns.\*

"This apathy, which cannot be roused by the most furious spirit of proselytism, and which it is our present business to point out, not to account for, certainly takes its immediate rise from the perfect toleration of the different sects of religion. In America no form of worship is proscribed, no one established by law; and, therefore, there are no disturbances about religion. But this perfect toleration has itself a principle; which is, that religion, although

\* "In a time of political factions this would cease to be the case; for then every sect would necessarily wish to be an auxiliary of such or such a party, as we have already seen; but when these factions were once calmed, religion would immediately become in the United States what it is at this day; which is as much as to say, that it has there no fanaticism as a constituent part of its composition; and that is an important thing.

"(Note of Citizen Talleyrand, in the month of Ventose, year 7.)"



it is there every where a real sentiment, is more especially a sentiment of habit; all the ardour of the moment is employed about the means of speedily improving worldly prosperity; and hence results the chief cause of the entire calm of the Americans, respecting every thing which is not, according to this constitution of their minds, either a medium or an obstacle."

The next pages are occupied in stating very accurately the kind of connection between the English and American merchants, the reasons of the preference given by the latter to the former, and the extreme difficulty of interrupting or dissolving relations of this nature, when once contracted. He takes care however to put his hearers upon their guard against supposing us under the political domination of England, and is led to make some remarks on our national character. Here we must indulge ourselves with a long extract.

"Let us take care, however, in thus considering the Americans in a single point of view, not to judge of them individually with too much severity. As individuals, we may find amongst them the seeds of every social quality; but as a people newly constituted, and formed of different elements, their national character is not yet decided. Doubtless they remain English from ancient habit; but perhaps also because they have not yet had time to become completely Americans. It has been observed that their climate is not yet formed; their character is still less so.

"If we consider those populous cities filled with English, Germans, Irish, and Dutch, as well as with their indigenous inhabitants; those remote towns, so distant from one another; those vast uncultivated tracts of soil, traversed rather than inhabited by men who belong to no country; what common bond can we conceive in the midst of so many incongruities? It is a novel sight to the traveller, who, setting out from a principal city, where society is in perfection, passes in succession through all the degrees of civilization and industry, which he finds constantly growing weaker and weaker, until in a few days he arrive at a misshapen and rude cabin, formed of the trunks of trees lately cut down. Such a journey is a sort of practical and living analysis of the origin of people and states; we set out from the most compounded mixture, to arrive at the most simple ingredients; at the end of every day we lose sight of some of those inventions which our wants, as they have increased, have rendered necessary; and it appears as if we travelled backwards in the history of the progress of the human mind. If such a sight lays a strong hold upon the imagination; if we please ourselves by finding in the succession of space what appears to belong only to the succession of time, we must make up our minds to behold but few social connections, and no common character, amongst men who appear so little to belong to the same association.

"In many districts the sea and the woods have formed fishermen, and woodcutters. Now such men, properly speaking, have no country; and their social morality is reduced within a very small compass. It has long ago been said that man is the disciple of that which surrounds him; and it is true. Hence he whose bounds are circumscribed by nothing but deserts, cannot receive lessons with regard to the social comforts of life. The idea of the need which men have one of another does not exist in him; and it is merely by decomposing the trade which he exercises, that one can find out the principles of his affections, and the sum of his morality.

"The American woodcutter does not interest himself in any thing; every sensible idea is remote from him. Those branches so agreeably disposed by nature; beautiful foliage; the bright colour which enlivens one part of the wood; the darker green which gives a melancholy shade to another; these things are nothing to him; he pays them no attention; the number of strokes of his axe required to fell a tree fills all his thoughts. He never planted; he knows not the pleasures of it. A tree of his own planting would be good for nothing, in his estimation; for it would never, during his life, be large enough to fell. It is by destruction that he lives; he is a destroyer wherever he goes. Thus every place is equally good in his eyes; he has no attachment to the spot on which he has spent his labour; for his labour is only fatigue, and is unconnected with any idea of pleasure. In the effects of his toil he has not witnessed those gradual increases of growth, so captivating to the planter; he



regards not the destination of his productions ; he knows not the charm of new attempts ; and if, in quitting the abode of many years, he does not by chance forget his axe, he leaves no regret behind him.

"The vocation of an American fisherman begets an apathy, almost equal to that of the woodcutter. His affections, his interest, his life, are on the side of that society to which it is thought that he belongs. But it would be a prejudice to suppose that he is a very useful member of it. For we must not compare these fishermen to those of Europe, and think that the fisheries, here are, like them, a nursery for seamen. In America, with the exception of the inhabitants of Nantucket, who fish for whales, fishing is an idle employment. Two leagues from the coast, when they have no dread of foul weather, a single mile when the weather is uncertain, is the sum of the courage which they display ; and the line is the only instrument with whose use they are practically acquainted. Thus their knowledge is but a trifling trick ; and their action, which consists in constantly hanging one arm over the side of the boat, is little short of idleness. They are attached to no place ; their only connection with the land is by means of a wretched house which they inhabit. It is the sea that affords them nourishment ; hence a few codfish, more or less, determine their country. If the number of these seems to diminish in any particular quarter, they emigrate, in search of another country, where they are more abundant. When it was remarked, by some political writers, that fishing was a sort of agriculture, the remark was brilliant, but not solid. All the qualities, all the virtues, which are attached to agriculture, are wanting in the man who lives by fishing. Agriculture produces a patriot in the truest acceptation of the word ; fishing can alone succeed in forming a cosmopolite.

"I have, perhaps, dwelt too long on a sketch of these manners ; it may seem foreign to this memoir ; and yet it completes the object of it ; for I had to prove that it was not merely by reason of their origin, of their language, and of their interest, that the Americans so constantly find themselves to be Englishmen ; an observation which applies more especially to the inhabitants of the cities. When I cast my eyes upon those people wandering amongst the woods, upon the shores of the sea, and by the banks of the rivers, my general observation was strengthened, with regard to them, by that indolence and want of a native character, which renders this class of Americans more ready to receive and to preserve the impression of a foreign one. Doubtless the latter of these causes will grow weaker, and even disappear altogether, when the constantly increasing population shall, by the cultivation of so many desert lands, have brought the inhabitants nearer together. As for the other causes, they have taken such deep root, that it would, perhaps, require a French establishment in America to counteract their ascendancy with any hopes of success. Undoubtedly such a political project should not be overlooked ; but it does not belong to the subject of this memoir."

The brilliancy of this description prevents us from cavilling at all the inaccuracies it contains. The portrait of the *woodcutter* has just exaggeration enough to make it picturesque ; and it is applicable to that intermediate class of people between savage and civilized life, that regularly precedes the permanent settlements on our frontiers. But the description of the American *fisherman*, which was intended as a *companion picture* to the woodcutter, is so totally devoid of truth, that even the brilliance of the colouring will not prevent us from considering it a mere fancy piece. It forms a remarkable instance of the caution necessary to all travellers, when so intelligent an observer as Talleyrand has been so grossly mistaken.

The great abundance of fish on our shores makes it unnecessary to resort to many of the modes adopted by European fishermen to catch their prey for the daily consumption of their luxurious cities. The small boats which are occupied in the fishery along the shores of Massachusetts Bay, he appears to have thought comprehended the whole of our efforts ; and that the great capital of men and vessels, employed on the banks of Newfoundland, in a life of almost



unequalled hardship, does not furnish a school for seamen, though in fact it is one of the most valuable nurseries in the world. This error becomes the more remarkable, since, if he had been writing on the subject in his cabinet, without ever having visited our shores, by recurring to the records of his own department he would naturally have inferred the great importance of the Newfoundland fishery, by the earnest, though unavailing efforts his government made to deprive us of it.

That hardy class of citizens, of whom so many generations have adhered to the rocks of Marblehead, or the sands of Cape Cod, would be surprised at being called cosmopolites, and told "that a few codfish, more or less, determine their country." We should almost be willing to suspect, that the prince of Benevento had penned this description from sheer vexation at being deprived of his favourite turbot, by the negligence of our fishermen; and as we have heard it asserted that this fish really exists on our shores, we are willing to admit the truth of his picture, if he will confine it to those fishermen who supply our daily markets.

We are here told, that "all the qualities, all the virtues, which are attached to agriculture, are wanting in the man who lives by fishing. Agriculture produces a patriot in the truest sense of the word; fishing can alone succeed in forming a cosmopolite." These sentiments are fashionable, and, coming from a man like our author, merit attention. It is not our object to inquire into the motives of those who use this kind of cant about the virtues exclusively attached to the pursuit of agriculture; whether, like the descriptions of spring, it was borrowed from the ancients, who inhabited a different climate, and flourished in a different state of society; or whether it is not a remnant of common place language, very just before the invention of the mariner's compass, and the discovery of America, when society was composed of soldiers and peasants? A discussion of these points would lead us into a wide digression, equally beyond our limits and the patience of our readers; but we cannot omit a few of the most prominent reflections that present themselves.

It is quite natural in France, where all the occupations connected with commerce are held in contempt, to consider the holders of land as a superiour class, and the cultivators of it as the most useful body to the state. A despotick government occupies the landed interest in various posts and places of a civil and military capacity, and others have them under their control; while the peasantry are the never failing source of recruits for the army. This state of things was only a modification of the feudal establishment; for the proud, barbarous, tyrannical spirit of that ancient system of Europe, looked down with contempt and distrust upon those occupations created by commerce, whose superiour wealth and activity were continually tending to make individuals independent of its power.

This feeling has been considerably modified in every part of Europe, but no where so remarkably as in England. Still there is a conflict between old modes of thinking and expression, and the modern state of things. The time was, when the landed interest in every nation, was every thing, and all other interests nothing. Commerce has changed the face of society in this respect, and must con-



tinue to produce most beneficial changes. The state of the world, as now modified, will not admit, except in despotick countries, that every occupation but that of tiller of the earth shall be held in contempt. Look at the actual situation of prosperous countries, to what do they owe their wealth, their prosperity, and their independence? What was Florence, when she was governed by merchants? What was Holland, when her commerce was flourishing? What is Great Britain now? In civilization and refinement, in all the arts and charities that embellish and support society, are our commercial states inferiour to our agricultural ones? We dislike the practice, we deprecate the effects of establishing one class of citizens above another. In a free country they have all equal claims to respect, and equal incitements to obtain it. When sacrifices are to be made to the publick good, and national burthens to be borne, we should calculate with as much certainty on the publick spirit of the merchant, as on that of the planter; and when our country is to be defended, he who will not confide as much in the fisherman to encounter the invader before he reaches the shore, as on the ploughman to meet him after he has landed, is ignorant of the character of the former. "As for the other causes, they have taken such deep root, that it would, perhaps, require a French establishment in America to counteract their ascendancy with any hopes of success. Undoubtedly such a political project should not be overlooked; but it does not belong to the subject of this memoir."

When this natural, unguarded, and, in the author, perhaps laudable sentiment was delivered, he could not foresee, that he was destined to be the prime minister of the most able, the most ambitious sovereign that ever disturbed society; and that he should afterwards be tranquilly occupied in putting the new plan of Europe together as he pleased, after his master had cut the old map to pieces with his sword. He could not foresee, that he should serve a monarch with views so much more gigantick than his own; that he should follow him at a distance with hesitation; a man who would not talk about counteracting by another establishment, but promptly manoeuvre to take possession of the obnoxious citadel itself.

A French establishment in America to *counteract*.....what? A state of things which the author has so ably shewn to be natural and useful; to *counteract* these.....in what manner? It is not our object to say whether it be better to crouch to, or stand erect against menacing events, nor can our opinion be doubted; but, were all other acts and events overlooked, if our statesmen from perusing this pamphlet, will not believe what they would have to contend with, if the British navy were removed, then would they not believe though one should rise from the dead.

At the commencement of this review, we spoke of what we considered a meanness, it is in the note to the following sentence..... "Parties, factions, hatreds, have all disappeared." The note was written after he became minister.

"This was literally true when the present memoir was read to the Institute. If, since that time, parties have been formed afresh; if there is one of them which, to its shame be it spoken, labours to replace America under the yoke of Great Britain; this would confirm but too clearly what I have esta-



blished in the course of this memoir, viz. that the Americans are still English. But every thing leads me to believe that that party will not triumph; and that the wisdom of the French government has disconcerted its hopes; and I shall not have to retract the good which I have here said of a people, of whom I have a pleasure in recollecting that they are English only by habits which affect not their political independence, and not by a sentiment that would cause them to regret the having effected that independence.

“(Note of Citizen Talleyrand, in the month of Ventose, year vii.)”

This came appropriately from the bureau of foreign affairs, at the very time France was intriguing to make our government subservient to their politicks, but is really unworthy of the author of this memoir.

“The essay on the advantages to be derived from new colonies in the existing circumstances,” though it has not such a direct bearing on our affairs, is hardly less interesting to us; and we could willingly make many quotations from it, if this article were not already so extended. One observation results from the perusal, that the author did not foresee the changes that have since taken place, and which have superceded the necessity of some of the motives he has alleged. We shall extract only the conclusion of it, for the sake of adding a few remarks.

“From all that has been here advanced, it follows, that every consideration urges us to occupy ourselves with new colonies; the example of the most wise people, who have made them one of the greatest means of their tranquillity; the necessity of preparing for the replacing of our present colonies, in order that we may not be found behind hand with events; the convenience of placing the cultivation of our colonial products nearer to their true cultivators; the necessity of forming with the colonies the most natural relations, more easy, no doubt, in new than in old establishments; the advantage of not allowing ourselves to be outdone by a rival nation, for whom every one of our oversights, every instance of our delay in this respect, is a conquest; the opinion of enlightened men, who have bestowed their attention and their researches upon this object. In short, the pleasure of being able to attach to these enterprises so many restless men who have need of projects, so many unfortunate men who have need of hope.”

It is a fruitful, a sublime subject of reflection and delight, the planting of colonies in North America by Great Britain. What were the colonies of the Greeks and Romans, of the French, or even of the Spaniards, compared with these? Colonies that in a few years will equal the mother country in population. What other nation has ever, if I may use the expression, been able thus to give a second edition of itself? And, if states are inevitably destined to decay, made a provision for a second existence, in an enlarged form? What generous mind that does not expand at the idea, that, from the Mississippi to Hudson's bay, the English language, and the immortal works it contains, English laws, and the English spirit of freedom and independence, the inheritance of Americans, will hereafter animate, enlighten, and govern two hundred millions of people? If the present contest be prolonged by England, till the vast military power of France perishes with its illustrious leader, then we may calculate that the descendants of Englishmen will continue to hold this vast territory, then indeed will the French, numerous and powerful as they are, “be found behind hand with events;” then we may believe that the English language will in future times be the predominant language among civilized men.



If any of our readers think that we have dwelt too long upon so small a work, let them reflect who was the author, and that one sentence from Ulysses, was more to be heeded than all the clamours of the Grecian host.

---

## INTELLIGENCE AND MISCELLANEOUS ARTICLES.

---

### FOREIGN.

---

[Mrs. Grant, the author of *Letters from the Mountains*, has lately published "*Memoirs of an American Lady ; with sketches of manners and scenery in America, as they existed previous to the revolution ;*" in two volumes 12mo. The following account of this work from the *Eclectic Review* we hope will not be unacceptable to our readers.]

IN common hands, the undertaking to write an account of the dame of a country squire, who lived, half a century since, a couple of hundred miles more or less up the Hudson river, and to do this after the writer has been forty years an entire stranger to the place and the person, and notwithstanding she was perhaps hardly twelve years old at the time of finally quitting them, would have seemed a rather forlorn literary project. The present writer, however, was advised to such an undertaking by her friends ; and, in executing it, has produced one of the most interesting books that we have seen for a good while past. A brief notice of the materials composing it, will explain how such a quality could be imparted to such a book, even without any severe labour on the part of the writer. The most enviable perhaps of all qualifications for making interesting books, is to have actually visited scenes little known, and seen, with an observant and reflective mind, uncommon objects and transactions.

The author is well aware that the great distance of time since she quitted America, and the very early period of life at which her observations were made, will not be favourable to the credit of accuracy in her narratives and delineations, especially when it is added that she has not the aid of any written memorials. Under such circumstances, any moderate degree of truth, in the sketches, would imply an extraordinary prematurity of thought and tenacity of memory. But these advantages will be amply and confidently attributed to the writer, by every one that observes the nice shades in her pictures, and the minute facts in some parts of her record ; while her character will give the assurance of an uniform concern to preserve truth of representation. After saying thus much, it is fair to observe, that a certain fallacy of colouring is quite inevitable in such a work. It is familiar to every one's knowledge that there is a double deception in recollecting, in advanced life, the scenes and events of childhood ; they presented a deceptive appearance at the time, to a mind opening to the delights of existence, exulting in the joys of novelty, surprise, affection and hope, and too ignorant, and too eagerly welcoming a crowd of new ideas, to have learnt to compare, to discriminate, and to suspect ; and again, in the recollections in later life, a second imposition passes on the mind, in that fond sympathy with one's former self, that momentary recovery of juvenile being, by which the delights and the astonishments of the early period are represented as more exquisite and profound than they were actually felt. This deception operates, in a still greater degree, in the recollections of a person who was removed from the scenes and objects of early interest at the very period of the utmost prevalence and enthusiasm of that interest, and who, having never seen them since, did not gradually lose the emphasis of the feeling by familiarity with its objects. To have grown forty years older in the habitual acquaintance with things and persons that delighted or awed us at the age of ten or twelve, or of similar things and persons, would have given a vastly different character to the remembered aspects which those objects presented to us in our youth, from that character with which they would be recalled to our



imagination as the enchanting forms of a vision, which in the early morning of our life was shut up from our view for ever. In this latter case, the retrospections of a mind like that of Mrs. Grant inevitably turn in some degree into poetry; and in the work before us it could not depend on her will, or her most conscientious veracity, to avoid a certain fullness of embellishment, especially in delineating the characters of her early friends and neighbours, for which her pencil might not have found colours quite so rich, if her residence had permanently continued, and this work had been written, in the state of Vermont. At the same time we must say, that there are so many lines firmly drawn, and so many things true to general nature in the representation of particulars differing strangely in specific modification from what we have been accustomed to witness, that every reader will be satisfied of the *substantial* fidelity of the whole of this very interesting and original series of delineations.

Notwithstanding the new and striking views of nature and human society unfolded in the book, one of the most interesting portions of its contents is the account, intermingled with them, of the author's early life and feelings. Her father was a Scotch subaltern officer, in a regiment that served many years in America, in the old times of the wars between the British settlements and the French and Indians of Canada. He was accompanied by his wife and daughter, at a time when the latter was too young to retain any remembrance of her native country; and he was stationed a good while about Albany, 170 miles north of New York, and at fort Oswego on lake Ontario. At Albany they were introduced to Mrs. Schuyler, the widow of colonel Schuyler, the son of a gentleman of that name, who induced and accompanied the visit to England of those Indian chiefs, mentioned in the Spectator as one of the principal London shows of that time. Either this elder Mr. Schuyler, or his immediate ancestors, had emigrated from Holland, and ranked among the most wealthy and respectable settlers in the province of New York, and among the most zealously loyal subjects of the British government. As his residence was on the frontier of the country belonging to the Mohawks, or Five Nations, at that time probably the most powerful of all the tribes of the aborigines, he was the principal medium of intercourse between that formidable community and the province, and the principal preservative of peace and amity. When the French in Canada became powerful enough, in conjunction with the Indian tribes in their alliance, to commence a system, and to indicate the most ambitious designs of hostility and encroachment, it was felt to be of the utmost importance to the province to retain the friendship of the Mohawks; among whom the French intriguers, or rather we should say negotiators, had already been assiduous to propagate the notion that the English were a contemptible nation, a company of mere traders, inhabiting an insignificant island. Mr. Schuyler judged that far the best expedient would be for a number of the chiefs to visit England, in order to have immediate evidence of its power and magnificence, and to receive the respectful attentions of its government. It was found very difficult to persuade them to this undertaking; but at length they consented, on the positive condition that their "brother Philip, who never told a lie, nor spoke without thinking," should accompany them, with which he reluctantly complied. The measure had the desired effect; the sachems were kindly and respectfully treated by queen Anne and all her court; on their return to America they called a solemn council of their nation, and made such representations, that the Mohawks continued the firm allies of the British state and settlers; through their intercourse with whom however their numbers and their independence were gradually diminishing, till, by the time that the English power was annihilated, they had sunk into comparative insignificance. In describing the reception of the chiefs in England, the writer makes some very just remarks on the proper mode of treating observant and thoughtful barbarians, such as these were, when they happen to visit a civilized country.

The understanding and the virtues of Mr. Schuyler must have been of a very high order of excellence; and these qualities appear to have been inherited by his son, the husband of the lady who makes so distinguished a figure in this work. He became, in his turn, the chief manager and conciliator between the province, and the race who saw their ancient empire of woods suffering an unceasing and progressive invasion by the multiplying colony of strangers. In these and all his other benevolent employments, he had a most able coadjutor in his wife; who was his cousin, and had in a great measure been educated by his father, whose fond partiality she had early engaged by extraordinary indications of intelligence and worth. It was not very long after this lady became a widow, and when she was past the age of sixty, that our author was intro-



If any of our readers think that we have dwelt too long upon so small a work, let them reflect who was the author, and that one sentence from Ulysses, was more to be heeded than all the clamours of the Grecian host.

---

## INTELLIGENCE AND MISCELLANEOUS ARTICLES.

---

### FOREIGN.

---

[Mrs. Grant, the author of *Letters from the Mountains*, has lately published "*Memoirs of an American Lady ; with sketches of manners and scenery in America, as they existed previous to the revolution ;*" in two volumes 12mo. The following account of this work from the *Eclectic Review* we hope will not be unacceptable to our readers.]

IN common hands, the undertaking to write an account of the dame of a country squire, who lived, half a century since, a couple of hundred miles more or less up the Hudson river, and to do this after the writer has been forty years an entire stranger to the place and the person, and notwithstanding she was perhaps hardly twelve years old at the time of finally quitting them, would have seemed a rather forlorn literary project. The present writer, however, was advised to such an undertaking by her friends ; and, in executing it, has produced one of the most interesting books that we have seen for a good while past. A brief notice of the materials composing it, will explain how such a quality could be imparted to such a book, even without any severe labour on the part of the writer. The most enviable perhaps of all qualifications for making interesting books, is to have actually visited scenes little known, and seen, with an observant and reflective mind, uncommon objects and transactions.

The author is well aware that the great distance of time since she quitted America, and the very early period of life at which her observations were made, will not be favourable to the credit of accuracy in her narratives and delineations, especially when it is added that she has not the aid of any written memorials. Under such circumstances, any moderate degree of truth, in the sketches, would imply an extraordinary prematurity of thought and tenacity of memory. But these advantages will be amply and confidently attributed to the writer, by every one that observes the nice shades in her pictures, and the minute facts in some parts of her record ; while her character will give the assurance of an uniform concern to preserve truth of representation. After saying thus much, it is fair to observe, that a certain fallacy of colouring is quite inevitable in such a work. It is familiar to every one's knowledge that there is a double deception in recollecting, in advanced life, the scenes and events of childhood ; they presented a deceptive appearance at the time, to a mind opening to the delights of existence, exulting in the joys of novelty, surprise, affection and hope, and too ignorant, and too eagerly welcoming a crowd of new ideas, to have learnt to compare, to discriminate, and to suspect ; and again, in the recollections in later life, a second imposition passes on the mind, in that fond sympathy with one's former self, that momentary recovery of juvenile being, by which the delights and the astonishments of the early period are represented as more exquisite and profound than they were actually felt. This deception operates, in a still greater degree, in the recollections of a person who was removed from the scenes and objects of early interest at the very period of the utmost prevalence and enthusiasm of that interest, and who, having never seen them since, did not gradually lose the emphasis of the feeling by familiarity with its objects. To have grown forty years older in the habitual acquaintance with things and persons that delighted or awed us at the age of ten or twelve, or of similar things and persons, would have given a vastly different character to the remembered aspects which those objects presented to us in our youth, from that character with which they would be recalled to our



imagination as the enchanting forms of a vision, which in the early morning of our life was shut up from our view for ever. In this latter case, the retrospections of a mind like that of Mrs. Grant inevitably turn in some degree into poetry; and in the work before us it could not depend on her will, or her most conscientious veracity, to avoid a certain fullness of embellishment, especially in delineating the characters of her early friends and neighbours, for which her pencil might not have found colours quite so rich, if her residence had permanently continued, and this work had been written, in the state of Vermont. At the same time we must say, that there are so many lines firmly drawn, and so many things true to general nature in the representation of particulars differing strangely in specific modification from what we have been accustomed to witness, that every reader will be satisfied of the *substantial* fidelity of the whole of this very interesting and original series of delineations.

Notwithstanding the new and striking views of nature and human society unfolded in the book, one of the most interesting portions of its contents is the account, intermingled with them, of the author's early life and feelings. Her father was a Scotch subaltern officer, in a regiment that served many years in America, in the old times of the wars between the British settlements and the French and Indians of Canada. He was accompanied by his wife and daughter, at a time when the latter was too young to retain any remembrance of her native country; and he was stationed a good while about Albany, 170 miles north of New York, and at fort Oswego on lake Ontario. At Albany they were introduced to Mrs. Schuyler, the widow of colonel Schuyler, the son of a gentleman of that name, who induced and accompanied the visit to England of those Indian chiefs, mentioned in the Spectator as one of the principal London shows of that time. Either this elder Mr. Schuyler, or his immediate ancestors, had emigrated from Holland, and ranked among the most wealthy and respectable settlers in the province of New York, and among the most zealously loyal subjects of the British government. As his residence was on the frontier of the country belonging to the Mohawks, or Five Nations, at that time probably the most powerful of all the tribes of the aborigines, he was the principal medium of intercourse between that formidable community and the province, and the principal preservative of peace and amity. When the French in Canada became powerful enough, in conjunction with the Indian tribes in their alliance, to commence a system, and to indicate the most ambitious designs of hostility and encroachment, it was felt to be of the utmost importance to the province to retain the friendship of the Mohawks; among whom the French intriguers, or rather we should say negotiators, had already been assiduous to propagate the notion that the English were a contemptible nation, a company of mere traders, inhabiting an insignificant island. Mr. Schuyler judged that far the best expedient would be for a number of the chiefs to visit England, in order to have immediate evidence of its power and magnificence, and to receive the respectful attentions of its government. It was found very difficult to persuade them to this undertaking; but at length they consented, on the positive condition that their "brother Philip, who never told a lie, nor spoke without thinking," should accompany them, with which he reluctantly complied. The measure had the desired effect; the sachems were kindly and respectfully treated by queen Anne and all her court; on their return to America they called a solemn council of their nation and made such representations, that the Mohawks continued the firm allies of the British state and settlers; through their intercourse with whom however their numbers and their independence were gradually diminishing, till, by the time that the English power was annihilated, they had sunk into comparative insignificance. In describing the reception of the chiefs in England, the writer makes some very just remarks on the proper mode of treating observant and thoughtful barbarians, such as these were, when they happen to visit a civilized country.

The understanding and the virtues of Mr. Schuyler must have been of a very high order of excellence; and these qualities appear to have been inherited by his son, the husband of the lady who makes so distinguished a figure in this work. He became, in his turn, the chief manager and conciliator between the province, and the race who saw their ancient empire of woods suffering an unceasing and progressive invasion by the multiplying colony of strangers. In these and all his other benevolent employments, he had a most able coadjutor in his wife; who was his cousin, and had in a great measure been educated by his father, whose fond partiality she had early engaged by extraordinary indications of intelligence and worth. It was not very long after this lady became a widow, and when she was past the age of sixty, that our author was intro-



duced into her house, where her reflective disposition, her passion for reading, and the interest she took in listening to the conversation of elder people, soon rendered her a great favourite. She attained to such a degree of intimacy and confidence, that Mrs. Schuyler, when not engaged in important affairs, would spend hours in conversing with her, and instructing her, and in some of these conversations would relate to her many particulars of her own history, of that of her deceased relatives, and that of the colony; hence the writer became qualified to relate various transactions in the family, and in the province, of a period antecedent to her personal knowledge.

The first part of the work is an ample description of the town of Albany and its vicinity; the site, the surrounding country, the romantick recesses between the hills, the banks of the great river Hudson, the manners of the inhabitants, and their whole social economy, as all these things appeared to the author, are exhibited in the most lively and picturesque manner; and the whole forms, to us, a surprisingly outlandish scene. It is impossible for us to give any just idea of this most interesting description; but the following are some of its prominent features. The children and young people, beginning as early as the age of six or seven, were formed, by themselves as it should seem (it does not appear that they were allotted by their parents) into a number of little classes or companies for the mere purposes of friendship and cooperation in pursuits and amusements; each company consisting of an equal number of boys and girls, acknowledging one of their number of each sex, as leaders, and holding a kind of convivial meeting at particular times in the year. Within these companies began very early those attachments which commonly led to marriage, and it was regarded as not very honourable to marry out of the company. In a new and rising settlement, the marriages were of course very early, often when the parties had not passed the age of sixteen or seventeen. When a youth was anxious to attain this object, the usual expedient for providing the requisite resources was to go on a trading adventure among the Indian nations; his father furnishing him with a canoe, and money for lading it with the articles most in request among those tribes. A most entertaining account is given of the usual severe toils and hazards of this enterprise; and of the strange transformation of the boy into the gravity, the prudence, and the dignified deportment of the man, which is often effected by the care, the foresight, the self command, and the courage which he has been compelled to exert during even one expedition of this kind. When the young people rashly married before any provision had been made, the parents of both the parties very composedly met in consultation, and the family that happened to have the more property took the young pair home; the young man then commenced his trading expeditions, and the young people and the old people often continued to live together with mutual satisfaction many years after they had ample means for a separate competency, the ancients being as fond of their grandchildren as they had ever been of their own. All the families had negroes, but these slaves were treated with as much kindness as if they had been equals; they were bred up in the house, and their mothers had very great influence, not to say authority, in the family, and over their master's children. When a negro child was a few years old, it was formally given to one of the children of the family, who was thenceforth considered as its master or mistress, and its patron and friend; the two children grew up in the most affectionate habits, and there were innumerable instances of the negro young men braving the most extreme perils to defend or assist their young masters. Yet all his time there was, in the whites, an invariable perfect conviction of a vast and insuperable barrier being placed by nature between them and the African race; this feeling operated so powerfully, that, before the arrival of British troops in Albany, only one mulatto was remembered to have been born there, and he was regarded as an anomalous and almost a monstrous creature. Almost the whole of the inhabitants are represented to have been orderly, industrious, friendly, and in short exceedingly pure in their general morals; the correctness of the description, as to one branch of morals at least, is strongly supported by the very curious account of the astonishment, the general mortification, and the alarm, caused in the town by a single instance of seduction in one of the middling families, and this was effected by a British officer who was entertained there. As an odd exception to the general character of virtue and good order, the writer honestly mentions a custom similar to one that prevailed in Sparta, a licensed practice of petty thefts among the young men. It was requisite to take the utmost care of pigs and poultry, while all other things might be left exposed with entire safety. It was thought fair to belabour the thief, if caught in the fact;



but no real criminality seems to have been imputed to it ; it was considered as an established privilege of the youth, and all but the gravest part of the community were too willing to applaud the most dexterous performer for such ingenious tricks as those of which our author relates one or two. The young men were not allowed to join in these frolicks, as they were called, after they were married, which to some of them is said to have been no small mortification.

The young people, though brought up to acquire so early a spirit of enterprise and independence, practised the greatest deference to their parents. Law or punishment was scarcely ever heard of in the town. In the rare case of a negro proving incorrigibly refractory, he was sold to Jamaica ; and this transaction excited a far more melancholy emotion in the whole population, than the execution of a dozen criminals at once excites in our metropolis. The description of the summer excursions of the people of Albany, leads us into the most delightful scenes of wildness and simplicity, and displays that romantick mixture of cultivated and uncivilized life, though with a preponderance of the former, and that contrast of garden with boundless forest, which must be a transient state of moral and physical nature in any country.

A sufficient number of specifick facts are given, to attest the truth, in substance, of our author's representation of the virtuous and happy condition of this community ; but there are also some other facts tending to prove that their praises are a little indebted to the rekindling glow of the writer's primeval fancy and sensibility. For at the period to which the description relates, the settlement had been a good while infested by something beyond all comparison more pernicious than the wolves of the desert ; by the military from Europe, whose officers had taken indefatigable pains to deprave the notions, manners, and morals of the young people ; a much more easy exploit than to vanquish the French and the Indians on the lakes. By a varnish of eloquence and a froth of gaiety, by ridicule of the primitive habits of the old sobersided settlers, and an ostentation of knowing the world, and at last by the introduction of balls and plays, they created a mania in the young people, which drove them to rush into dissipation like a torrent, in scorn of the authority and remonstrances of the elder inhabitants, and reduced their zealous, affectionate, but too sensitive and self important minister, to a melancholy which was believed to have betrayed him to a voluntary death. All this had taken place before the time of our authors residence ; and though the phrenzy had in a good measure subsided, it is impossible to suppose it could have left a state of manners altogether so unsophisticated as our author would represent.

In describing the comfortable situation of the negroes in this settlement, she by no means aims at raising any plea for the slave trade or slavery ; she means merely to state the fact, that in Albany they were kindly treated and comparatively happy. We must notice the striking inconsistency between the sentence (I. 48.) in which she says that "two or three slaves were the greatest number that each family ever possessed," and her mention in another place that Mrs. Schuyler had eleven, and her information that each child of a family had an appropriated negro.

It would be in vain for us to attempt any abstract of the history of Mrs. Schuyler. She was evidently an extraordinary and a most estimable person ; and though so few of us ever heard of her before, her fame, during her time, was spread over the northern provinces of America, and far among the savage tribes ; nor should we have ventured to gainsay, if her biographer had asserted that the queen of Sheba, even after her visit to Jerusalem, was less qualified to counsel or govern than this lady. She was consulted by traders, planters, governours, and generals ; she was revered by soldiers, by Indians, by missionaries, and even by the most depraved persons that ever came within the sphere of her acquaintance. Perhaps the only man that ever offered her an insult was General Lee, at that time a captain in the English service, who, in marching past her estates towards Ticonderoga, hastily and harshly demanded certain supplies for the troops, which she would have been of all persons the readiest to furnish voluntarily ; but when he was brought back wounded from the fatal attack on that fortress, and kindly accommodated and attended in her house till his recovery, "he swore, in his vehement manner, that he was sure there would be a place reserved for madame in heaven, though no other woman should be there, and that he should wish for nothing better than to share her final destiny." Both during the colonel's life, and after she was left alone, her house was the grand centre of attraction to all persons in the province who were devising any thing for the publick welfare, or had even difficult private



affairs of importance on their hands; nor can we refuse to believe that it was well worth their while to travel very many leagues, even over snow and ice, to take the benefit of so much cool and comprehensive prudence as our author, though so young an observer when residing there, has given us the means of being assured they would find in that house.

A great number of pleasing details, some of them very curious, are given of the domestick system, the hospitalities, the young inmates entertained and educated in the family, the manners of the negroes, and the agricultural arrangements. Every thing relating to Mrs. Schuyler's personal character and habits, is extremely interesting; and we do not believe that any of her friends could have given a more lively description of her manners, or a stronger exhibition of the leading principles of her character, her eminently sound judgment, her incessantly active beneficence, and it is very gratifying to add, her habitual piety. Her literary attainments were, for such a state of society, respectable; she could speak several of the European languages, and had read the best English authors of the popular class; she always continued to read as much as the very active economy of her life would permit. But the wisdom which commanded such general respect was chiefly the result of a long exercise of a vigorous understanding on practical affairs and real characters, aided too, as we must have it, and as Mrs. Grant indeed represents, by the society of her enlightened husband; who was considerably her senior, and was also strenuously occupied, during his whole life, in promoting the publick good. They are described as having been congenial in a very uncommon degree; their long union was eminently happy, and the manner in which the survivor at once evinced, and endeavoured to conceal, the excesses of her grief for the loss, was more allied to poetry than probably any thing that happened before or after in the back settlements of New York.

Having no children of her own, this lady in effect adopted a great number of children, in succession, partly those of her relations; but in directing their education she did not, like divers sensible ladies that we have heard of, suffer her whole time and attention to be engrossed by it, and exalt the error into a merit. She knew that a matron lessens her importance in the estimate of children, by appearing to be always at their service; she felt that a constant course of intellectual and religious discipline was due to her own mind; and that a person of sense and property has also duties of a more general nature, than those relating exclusively to her own immediate circle.

What we should deem perhaps the principal fault of the book, is too much length of detail concerning the numerous collateral relations of Mr. and Mrs. Schuyler. Except in the instance of the widow of that gentleman's brother, it is impossible to take much interest in a long and perplexing enumeration of persons and personal histories, of no importance in themselves, and serving only to spread out, but to spread out by interrupting and dispersing, the memoir of the principal character; the accident of their being related to her, forming the sole claim of most of them to be so much as mentioned.

Before the contest between the American States and the Mother Country had taken a very serious turn, Mrs. S. with many other intelligent colonists, felt a perfect conviction that the connection could not continue long, and would be utterly useless to both countries while it lasted. She retained however much of the ancient attachment to England; but was too highly respected by both parties to experience any indignity, or material inconvenience, in the military competition of which she lived to see the commencement, but not the close; she died in 1788 or 1789, not much short of the age of eighty.

The house of this distinguished family having been frequented by the principal commanders in the Canadian wars, short sketches are given of some of their characters, together with narratives of some of the most remarkable of their proceedings; especially of the fatal attempt on Ticonderoga, in which the author's father was present, and of the bold and intelligent schemes executed at fort Oswego by Colonel Duncan, a brother of the late Admiral Lord Duncan.

A very large proportion of these volumes relates to the Indian tribes, and affords many most interesting descriptions and observations. The author used often to visit some detached families of the Mohawks, which denomination she seems, in one or two instances, to apply to the whole of the Five Nations, though the Mohawks were only one tribe of that league, that encamped in the neighbourhood of Albany during the summer, and kept up a friendly and intimate intercourse with the settlers. Some of these Indians were Christians; and a very pleasing account is given of the benevolent efforts which had long been made by some of the families, especially the female part of them, to



insinuate Christian knowledge and habits among these wild but not unreflecting tribes.

In the course of a journey to lake Ontario, our author was *presented* at the court, or at least in the *palace*, of the most famous warrior of the Five Nations; and she gives a most amusing account of his manners, and of her feelings on the occasion. In addition to what she saw of the Indians herself, she eagerly listened to the innumerable accounts of them given by the traders and the military men who had been among them. From the impression made by the boldness and the wildness of the Indian character on her young imagination, we do not wonder to see a strong tincture of favourable partiality in her representations and reasonings concerning those nations; yet we rather wonder to see, in a lady's description, the epithets "high souled and generous" applied to these heroes, just two pages after the account of the most miserable state of slavery and oppression in which their wives are uniformly held. No one is disposed to deny that there are certain modifications of the savage character analogous to virtue in some tribes, especially perhaps the Mohawks; but it is now quite too late in the day for us to accept any estimate of the condition of *any* savage people whatever, as, *on the whole*, otherwise than profoundly depraved and miserable.

Our author gives a very striking view of the process by which the American tribes have lost their independence, and are very fast losing even their existence, in consequence of their intercourse with their civilized neighbours. Her explanation of this point is introduced by some general speculations on the progress of civilization in Europe, which should rather have been reserved to be rendered more simple and precise by maturer consideration.

The roguery of the American citizens, in the district now called Vermont, deprived the author's father of a valuable portion of land, several years previously to the period at which he would have been certain to lose it as a loyalist. Nothing to be sure can be much more odious and disgusting than that system of deception, chicane, and rascality, which she describes as having overspread that part of the country, and driven her father to desert his plantation, and return to Europe, even before he had lost all hope of supporting his claims. We have not much to object to, in her many spirited observations on the American character and government. But we cannot very well comprehend the reasonableness of those animadversions on the assumption of independence by the American States, which seem to proceed on the principle that either they should always have continued dependent, or should have waited till England should voluntarily set them free. The former is obviously absurd; and how many thousand years must they have waited to realize the latter? Nor can we work ourselves into any thing like an animated sympathy with certain high flown sentiments of patriotism, which, in remonstrance against the desire to emigrate from a land of taxes, would seem to go far towards telling a man who is anxiously considering how his family are to live, that the "proud recollection that he is in the country that has produced Milton and Newton," is a much better thing than to have plenty of good corn, bacon, cabbage, &c. &c. in such a low minded place as America.

There is one passage relative to the puritan settlers in the northern provinces, which we read with surprise.

"The people of New England left the mother country as banished from it by what they considered oppression; came over foaming with religious and political fury, and narrowly missed having the most artful and able of demagogues, Cromwell himself, for their leader and guide. They might be compared to lava, discharged by the fury of internal combustion, from the bosom of the commonwealth, while inflamed by contending elements. This lava, every one acquainted with the convulsions of nature must know, takes a long time to cool; and when at length it is cooled, turns to a substance hard and barren, that long resists the kindly influence of the elements, before its surface resumes the appearance of beauty and fertility. Such were the almost literal effects of political convulsions, aggravated by a fiery and intolerant zeal for their own mode of worship, on these self righteous colonists." Vol. 1. p. 197.

Is it possible that some idle partiality to the house of Stuart can have had the influence to prompt this strange piece of absurdity? Whatever has prompted, it does really seem very foolish not to know, that the emigrants in question were the most devout and virtuous part of the English nation, and were glad



to escape to a melancholy desert from the pillories and prisons of such tutelar saints of Britain as Laud.

While noticing faults, we may apprise the reader that these volumes, apparently from haste, are written with much carelessness and incorrectness of expression. But he will find every where great animation, and ease, and variety; and in many places elegance and energy. The descriptions are beautiful, and various, and new, in the highest degree; we will for conclusion transcribe one of them; we might transcribe a third part of the book.

"In one place, where we were surrounded by hills, with swamps lying between them, there seemed to be a general congress of wolves, who answered each other from opposite hills, in sounds the most terrific. Probably the terror which all savage animals have at fire was exalted into fury, by seeing so many enemies, whom they durst not attack. The bullfrogs, the harmless, the hideous inhabitants of the swamps, seemed determined not to be outdone, and roared a tremendous bass to this bravura accompaniment. This was almost too much for my love of the terrible sublime; some women, who were our fellow travellers, shrieked with terror; and finally, the horrors of that night were ever after held in awful remembrance by all who shared them. pp. 117, 118.

---

[Extract of the researches lately made in England and France, on the decomposition of the alkalies, translated from the *Mercure de France* for September, 1808.]

TRANSLATED FOR THE ANTHOLOGY.

Till lately, the science of chymistry has been considered as an occult art, cultivated by a small number of adepts, by whom its mysterious actions were made the foundation of deceptive promises or of visionary pursuits. Since then, however, in consequence of its more general cultivation, and the discoveries equally important and extraordinary, which have flowed from its investigation, it has become a subject of universal interest, and all are eager to acquire at least a superficial knowledge of its objects, and the laws by which they are governed. Hence the prejudices, conceived against this interesting science have been gradually removed by the influence of popular curiosity. In fact no science is more calculated to excite the astonishment of the pupil, from the singular changes and the unexpected results, which are effected by the operation of its laws on material substances; hence, therefore, if it be not considered as necessary to study it profoundly, it is certainly interesting to become acquainted with its general phenomena, and the laws by which they are regulated. On this principle I have hoped that a succinct account of the curious experiments lately instituted by chymists on the decomposition of the alkalies, would be received with pleasure.

The foundation of these discoveries was effected by the genius of Mr. Davy, an English chymist of extraordinary talents, whose name is already enrolled among the most illustrious and successful chymists of his age. He undertook the decomposition of several substances by the action of the electric pile of Volta, improperly denominated the Galvanick apparatus. It is well known that this admirable instrument is capable of decomposing the most intimate combinations, in consequence of the two electricities it possesses at its two extremities, the opposing forces of which, when applied to the particles of the bodies by a peculiar arrangement, operate with great energy in reducing them to their elementary substances. Small fragments of potassa and of soda, two bodies denominated by chymists alkalies, whose decomposition had as yet never been effected, were exposed to this action by Mr. Davy. The effects resulting from this management were remarkable. Their temperature in a few minutes was augmented, they flowed like liquids, or more correctly, were changed into drops of a new substance, susceptible of spontaneous inflammation on exposure to the air, or immersion in water; but affording a metallick brilliancy, and all the other characters of metals when plunged under the surface of oil of naphtha. The product of the decomposition of potassa was solid at a low temperature; at that of the 16th. deg. of the centigrade thermometer it assumed the appearance of metallick mercury, and was completely liquefied at 38 deg.; the new substance from soda lost its cohesion at 50 deg. and became liquid at 77 deg. The specific gravity of the former was about 6; that of the latter 9.



It was remarked by Mr. Davy that these effects were invariably produced at the negative end of the pile, which possesses the property of evolving oxygen; hence he concluded that the metals thus produced were simply the two alkalies deprived of oxygen and that thus these substances, as usually presented to us, are true metallic oxides susceptible of decomposition by the action of the galvanic fluid. On this principle it is easy to account for the production of hydrogen on the immersion of these metals in water. In consequence of a superior attraction the water is decomposed, its oxygen enters into combination with the metals, and reproduces alkalies, while its other principle, the hydrogen, is evolved in the form of gas.

When these brilliant experiments were first known in France, it excited a lively interest among the chymists, and they were soon repeated by M. M. Gay Lussac and Thenard. The experiments of these chymists confirmed the discovery of Mr. Davy, but in pursuing the principle, on which it was founded, they thought it probable that new substances might be obtained by subjecting the alkalies to an high temperature, and in that state presenting to them some substance capable of exciting a strong affinity for oxygen. The substance, which appeared to them best calculated to produce that effect was iron, the action of which was well known in the celebrated experiment of the decomposition of water by its passage in a state of vapour over the surface of this metal heated to ignition. The alkali in vapour was made to pass over the surface of iron filings heated to redness in a gun barrel, and the metal was found to flow in abundance from the inferior extremity of the tube. In consequence of this experiment a mode has been discovered of obtaining these metals in quantities sufficient to allow of an extensive investigation of their properties and modes of action. This interesting experiment however of Gay Lussac and Thenard, as might be inferred, was a natural consequence of the discovery of Mr. Davy. But in the investigation of physical truth, it is not sufficient barely to institute a certain number of experiments, and sit down contented with their general description; it is necessary that they should be established by demonstration, and to show that the cause to which their phenomena have been ascribed, is the only one capable of producing those effects; hence when it is obviously impossible to procure positive proofs, experiments are to be multiplied and theories invented, till the probability of the principle is inferior only to demonstration.

In this case, the first kind of demonstration was evidently impracticable. It would have been necessary to have combined a given weight of the new metal with a determinate weight of oxygen, and to obtain as the result a quantity of alkali equal at least to one of the substances employed in the experiment. But in this instance, the nature of the apparatus, and the high temperature, to which it was necessary to raise the alkalies, rendered this mode of proof impossible. Hence it remained only to recur to the second mode of demonstration, to investigate with care the properties of the new substances, to multiply their relations, and trace their modes of action on other bodies.

This has been effected by M. M. Gay Lussac and Thenard, and they have been successively directed to a multitude of curious experiments and unexpected results, by the application of a reagent before unknown, endowed with the most powerful actions, and directed by the most skilful chymists. In the course of these experiments, they examined the relations of the newly discovered metals with ammoniacal gas, which by the accurate analysis of Berthollet has been proved to be a compound of azotic and hydrogen gases. An union was effected between the metal and the ammonia; the product was a solid of a peculiar appearance, and there was found in the receiver in which the experiment was conducted a quantity of hydrogen, nearly equal to two fifths of the original volume of the ammonia. Whence came this hydrogen? On the principles of the theory already inferred, it is obvious, it must have been derived from the ammonia, and the new substance produced in consequence of the combination of the metal with the azoto, the other constituent principle of the alkaline gas. But in the prosecution of the experiment this theory was proved incorrect. When this new combination was exposed to heat, it was decomposed, and its products were the metal and an uniform fluid, which, on examination was found not to be azotic, but pure ammoniacal gas. Hence it appeared that the ammonia had not, as was supposed, been decomposed in the first experiment; and the observation was confirmed by the introduction of a new portion of the metal to the ammonia thus evolved by heat from its first combination, in consequence of which hydrogen was again produced, and the



solid compound again gave by heat pure ammonia. It is thus possible from a given portion of ammonia to produce an indefinite quantity of hydrogen. This gas then does not, as was supposed, derive its origin from the ammonia, but from the metal, and consequently, the latter is not to be considered as alkali independent of oxygen, but as alkali combined with hydrogen. Hence we must have recourse to a different principle to explain the disengagement of hydrogen when these alkaline metals are immersed in water, or in any fluid containing water. It is the combination of the alkali and hydrogen, not the water which is decomposed in this experiment. When deprived of water by its exposure to an high temperature, the attraction between the alkali and that fluid is very powerful; and hence, when presented to each other they combine, and the hydrogen, previously united with the metal, is disengaged.

(Signed)

BIOT.

---

Mr. Park's edition of Warton's History of English Poetry is in a state of great forwardness. The editor's pen is not only to revise both text and notes, and free the extracts from the charge of inaccuracy, to which they have hitherto been subjected, but also to supply a continuation in furtherance of Mr. Warton's plan. The very copious Annotations on Warton's History, by the late learned antiquary, the Rev. George Ashby, together with various MS. Observations, left by that acute critic, Mr. Ritson, are in the hands of the present editor, and so far as the purposes of correction and illustration can be served, will be appended to the notes of Mr. Warton.

Mr. Campbell's new poem, Gertrude of Wyoming, or the Pennsylvanian Cottage, is on the eve of publication.

A History of the Germanick Empire, from the pen of Mr. Smith, of Dublin, will shortly be given to the publick. *Athenaeum.*

---

### DOMESTICK.

---

NO printers in the United States have exhibited so much enterprise as Farrand, Mallory and Co. of Philadelphia. Their publications are for the most part law works, which require great fidelity, and the expense of their premium editions shows how well they obey the requisitions of the publick. Five or six years ago we were obliged to import all our books in that science from England; and if an American printed a small volume, its pages were even in worse credit than the Irish editions. Now two thirds of our standard books of reports and the treatises on particular branches of jurisprudence are from our own press, and many more are in a state of preparation. Riley and Co. of New York, printed with much spirit, at one time, but seem now to have relinquished this department in a great measure to their brethren at Philadelphia. In the year 1807, Farrand, Mallory and Co. published Tidd's Practice, Douglas's Reports, Roberts on Fraudulent Conveyances, Harrison's Practice in Chancery, and Selwyn's Nisi Prius. The latter is one of the handsomest works, which ever issued from our press, and is very much superiour to the English edition. During the last year the same publishers gave us Kyd on Awards, Maxwell's Law Dictionary, Newland on Contracts, Butler's Horae Juridicae, and Burrow's Reports. They are now engaged on the great works, Bacon's Abridgment, and Comyns's Digest, in which we wish them the success they merit. Such is the high price of paper and other materials in England, that should our former intercourse with that country be renewed, many books, of which the sale would be great, can be reprinted here cheaper than imported. We would recommend to these gentlemen, or any other enterprising printers in our country, a new impression of Coke Littleton, Robinson's Admiralty Reports, Peake's Law of Evidence, from the last English edition, Cowper's Reports, and above all the mass of Lord Coke's learning in his Reports, which are out of print in England. It may also be useful to suggest, that moderation in charges will insure a large sale, and, perhaps, greater profit, than exorbitance will ultimately obtain. Saunders's Reports is one of the best books in the lawyer's library; but how few will give seventeen dollars for the American edition.



[The Charleston City Gazette says, "we are indebted to a friend for the following letter from Dr. Brickell, of this city, to President Meigs, of the University of Athens, in this state, on the subject of the falling of stones from the atmosphere; and invite those possessed of useful scientific essays to forward them for publication."]

*Savannah, 22d. February, 1809.*

DEAR SIR,

Your very obliging and scientific letter, relative to the fall of stones, some in a state of ignition, from the atmosphere in different parts of Connecticut, on the 14th. December, 1808, was handed to me by my friend Mr. Harris. Various opinions relative to this phenomena have delayed my reply.

The descent of stones from our atmosphere, on sea and land, at different times, and in various parts of the world, is attested by history, is no less true than formidable and astonishing. Many instances of this kind, which are not on record, have doubtless occurred.

I recollect reading in Livy, when a boy, of the descent of a shower of stones in Italy, to the no small amazement of myself and classmates. Such a shower fell, not long ago, upon a vessel at sea bound to Charleston (S. C.) from which the terrified seamen took refuge between decks after shutting the hatches. Specimens of these stones are preserved.

A terrible shower of stones is said to have descended in Benares (India) lately; and we have a circumstantial history of a shower of burning stones, which fell in different parts of Parma (Italy) last April. One of these, upon being examined, affected the magnetic needle. Its specific gravity was more than thrice that of water, and its surface was vetrified, as if it had been acted upon by volcanic or other powerful heat.

It contained silicious earth, oxyd of iron, magnesia, oxyd of nickel, oxyd of manganese, oxyd of chrome, and sulphur; not, however, in equal proportions.

As water cannot ascend spontaneously into the atmosphere, I mean without the agency of whirlwinds, or other adequate force, before its levity is augmented by resolution into constituent gases, the ascent of a body of stone, metals, &c. whose density exceeds that of water, must be impossible, without volcanic or other powerful agency. We may here remark, that the vertical and moving pillars of sand observed in various parts of the world occasionally, appear to be raised as water spouts are, by winds.

Had the ponderous bodies of stone, metal, &c. which have frequently fallen from our atmosphere for ages, descended from the moon or other planets or satellites, the increase of matter in the earth, augmenting the centripetal force, must have drawn it nearer to the sun (Newton's princip. lib. 3, prop. 7.) shortened our year by diminishing the semidiameter of our orbit, and increasing the velocity of the earth's motion (princip. lib. 3, prop. 2.) and increased the solar parallax as we approached him (Euclid. lib. 3, prop. 20.)

Had these meteorick stones come from the moon the loss of matter lessening her gravitation and celerity, must have carried her to a greater distance from us, diminished her parallax, and lessened the number of her annual lunations, by the above cited doctrines.

None of these consequences having occurred, we must infer, the quantity of matter in the earth is unchanged since the creation, and consequently, that these aeroptick stones are thrown from our volcanoes.

Many of these stones, which you have mentioned, are probably from Hecla, which has been in a state of dreadful explosion occasionally of late; and flaming stones from the southward and eastward, are likely to have come from the islands, or from the country between Lima and Quito, which has been in vehement commotion.

The force and direction of the wind acting on these meteorick stone, as well as the state of the air, must have effects; a copious quantity of oxygen gas must give them additional splendour in their passage through it.

When the wind is with or against them, their velocity and the distance they travel will be proportionally affected; a lateral wind must act upon them as the angular bearing and ventral impetus (Newton's princip. lex. 3, cor. 1.)

These stones are seen to fall back into the crater generally, in calm weather; but are carried off by wind and finally descend to the earth, after describing a parabola, more or less elevated in the atmosphere, proportionate to their projectile force and centripetal power.

I remain, sir, with highest esteem, your friend and humble servant,

JOHN BRICKELL.

Mr. President Meigs, Franklin College,  
Athens, Georgia.



The following translations from the original letters have been handed to us, and appear worthy of publication, as an example of that liberality which the pursuits of science are calculated to inspire.] NAT. INTEL.

*To the National Institute of France.*

*Kalorama, July 20, 1808.*

GENTLEMEN,

Accept with your accustomed kindness a copy of my poem, the Columbiad, which I have the honour to present to you, by the hands of one of your members, my excellent friend the senator Bishop Gregoire. I offer it to you only as a specimen of American typography, and not for any intrinsic merit in the work. The paper, the type, the ink, and the impression are of my country; the engravings are from abroad.

The French nation which has done so much for the developement of the human mind in all its resources, and is continually astonishing the world with the immensity of its intellectual labours, cannot see without interest the efforts of a distant people, progressing in a like career.

France can fear no rival in any thing; but in the fine arts, as in literature and science, all rivals are friends. True knowledge, whether physical or moral, will teach us more and more that the real interests of all nations are common and reciprocal. It is only a false light that can present them otherwise to the mind.

Receive, gentlemen, the testimony  
of my profound respect,

JOEL BARLOW.

*Paris, 15th. October, 1808.*

TO JOEL BARLOW.

SIR,

The Institute of France receives with the highest interest the splendid copy you have presented them of your poem, the Columbiad. All the friends of the human race desire that your country should reach the high destinies to which Providence seems to have called it. The most enlightened men of France rejoice to see the United States join to the publick and private virtues, of which they have given such illustrious examples, the culture of letters, science and arts; which give glory to a nation and happiness to man. You may therefore be well assured that the National Institute will always take pleasure in applauding the success of the literary, the scientific and the artists of your country.

This edition of your poem is a proof of the astonishing progress of typography in the United States. And it is a happy circumstance that one of the finest monuments of this precious art should be a work that does so much honour to the national genius.

All those among us who had the pleasure of knowing you in Paris, rejoice to find you the author of this work. For myself, sir, I esteem it a peculiar felicity to be at this moment the organ of the Institute of France, in offering you their thanks and the expression of their esteem. In these sentiments I have the honour to salute you.

JOACHIM LE BRETON.

Perpetual Secretary of the Institute  
for the Class of Fine Arts, and its  
general Secretary ad interim.

P. S. I beg you personally to accept a copy of the memoir that I read at our last publick session.

*Note.* By this memoir it appears that the Class is employed, among other things, in compiling a new Dictionary of the Fine Arts, and that within the last year they had discussed and adopted 262 new articles for that dictionary.

*Morneveck's Patent Impenetrable Stucco or Cement; a substitute for Slates, Tiles, and Shingles, to cover roofs of houses and other buildings, &c.*

Its colour is of a dark and brilliant slate, which is the prevailing taste.

Should a house be on fire, and a brand from it to be lodged on the roof of an adjacent building covered with this Stucco, the brand will not communicate fire to the roof.



There are a variety of valuable trees which are only used for ornament, as for example; "*the Lombury Polar*," which cannot when worked up withstand the changes of weather, and likewise "*the Gum*," (which must always be confined to one element) "*the Willow*," &c. &c. All these might, by the aid of this Stucco, be a substitute in building, where the oak, the pine, the cypress, the juniper, &c. are used. In short it is, as expressed in the patent, "a substitute for shingles, slates and tile, but may be used for other purposes."

The *preparation* of this composition may be made throughout the year in any town, and on every farm and plantation, and therewith cover any building, at the easy cost of one cent the square foot; but its application can only properly have effect when put on in serene weather from the spring to the fall. The patentee laboured under great disadvantages in the experiments he had the honour to make in the presence of the honourable the Justices of the Supreme Court, as the Stucco was applied to the shingle in a very tempestuous and stormy season, yet did not fail.

Those gentlemen who may be desirous of obtaining the privilege from the patentee for making and using the *Impenetrable Stucco* for any town, county, district, state, plantation or farm, will be pleased to make application to the inventor P. P. Baltimore, or to his agent H. Hiort, Esq. attorney at law, in the city of Washington. Letters post paid will be attended to.

---

We the undersigned persons have been witnesses to the effect of a *Stucco* or *Cement* intended to be a covering to the roofs of houses, in order to avert the dreadful calamity of *fire*. The inventor has informed us that it is easily prepared, is cheap and durable; and as we have viewed an experiment made on it, as well by aquafortis, as by a coal fire, neither of which seemed to have the complete power of destruction; we are therefore of opinion that the same *Cement* is a very useful invention. It appears to be nearly incombustible, and well calculated for the purpose intended, particularly when it is applied on the roofs of buildings which are shingled. The inventor, Mr. Morneveck, has stated to us that it is equally secure against the heaviest rains; he therefore deserves in our opinion, the patronage of the publick for so useful a discovery.

Given under our hands at the City of Washington, this 28th. of Feb. 1809.

(Signed)

JOHN MARSHAL,  
BUSH. WASHINGTON,  
WM. JOHNSON, JUN.  
B. LIVINGSTON.

---

#### *Interesting Discovery in Virginia.*

A copper mine has been discovered on a spur of the Blue Ridge, about two miles from its base, and about eight or nine miles from Stanardsville in the county of Orange. It is nearly the same distance from the south branch of the Rappahannock river.

This mine is situated on the lands of Mr. Zachariah Taylor, of that county; a person not in the most affluent circumstances, to whom this discovery may prove a valuable acquisition. On making this discovery known to the government of the United States, the late secretary of war, general Dearborn, requested an intelligent gentleman of Orange to examine the premises, and make a report upon the situation of the mine, and the richness and abundance of the ore.

This report has just been transmitted to the department of war, accompanied by various specimens of the earth, the ore, and the virgin copper itself. It has not been decided what steps will be taken by the government of the United States, in consequence of this report.

It is discovered that this mine is of considerable dimensions. From the point where it commences, it runs about three quarters of a mile north, and then forms almost a right angle, whence it runs about three quarters of a mile further; being in all about a mile and a half long. It is from twenty five to sixty or seventy yards wide; and though it has been dug down to the depth of ten feet, the earth at that point is as much impregnated with the metal as at its surface.

The soil with which it is incorporated is of a reddish and yellowish cast, interspersed with pieces of rock. Fragments of the virgin metal are found fixed



in the rock, from whence there are sometimes stricken very fine fragments of copper. We have now a very beautiful specimen of it in our possession. A mass of nearly two pounds in weight, has been sent to Peale's Museum for preservation.

We have seen some of the specimens of the ore and the earth, which have been lately sent to the war department. No. 1. was the virgin ore extracted from a small rock about fifty yards from the point where it was said that Mr. Grant, now a coproprietor of the mine, obtained the ore which he formerly exhibited in the city. No. 2. was extracted from a different part of the rock. No. 1. of the earth was taken from the bottom of a ditch about nine feet below the surface. No. 2. about eight feet below the surface. A great proportion of the rock, when broken to pieces, does not exhibit any signs of the verdigris, which encrusts a part of the specimen in our possession, nor any signs of the ore. Those pieces of the rock from which the largest pieces of the copper were taken, preserve all the external appearances of the common rock.

It is found on exposing of some of the earth, which exhibits not the least metallick appearance, to the heat of a common furnace, that the metal still separates from its earth and sinks to the bottom. From the size of the button thus obtained, the most favourable anticipations have been made by our informant of the quantity of pure copper with which the earth is impregnated. Nature too has done a great deal in facilitating the process of extraction. The whole country abounds in fine woods of chesnut, and the mine is not so far distant from the market as to enhance the price of the metal to any very great degree.

Such a discovery is of immense importance, not only to the private manufacturer of brass ware, but to the government itself, in its foundery for the casting of cannon. It is astonishing, that during the whole course of the last session of the Virginia legislature, not a hint of this discovery was dropt, not a single step taken towards profiting by it. It is surely an object peculiarly worthy of the notice and patronage of the legislature of Virginia.

## CATALOGUE

### OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR APRIL, 1809.

Sunt bona, sunt quaedam medioeria, sunt mala plura. MART.

### NEW WORKS.

All marked thus (\*) may be found at the Boston Athenaeum.

\* Fragment of a Journal of a Sentimental Philosopher during his residence in the city of New York. To which is added, a Discourse upon the nature and properties of eloquence as a science, delivered to his disciples previous to his departure. Found among some papers left at his lodgings. New York; E. Sargeant. 8vo. pp. 38.

\* The New York Review, or Critical Journal; to be continued as occasion requires. March, 1809. Containing Strictures on a pamphlet entitled Fragments of the Journal of a Sentimental Philosopher. New York; Inskeep and Bradford.

\* The American Law Journal, No. I, Vol. 2. Boston; Farrand, Mallory and Co. 128 pp. 8vo.

Chapters and Dates of the Laws of Massachusetts, numbered in conformity to the resolve of Jan. 20th. 1808. Boston; Munroe, Francis and Parker.

\* The Patriotic Proceedings of the Legislature of Massachusetts, during their session, from Jan. 26th. to March 4th. 1809. 8vo. 130 pp. Boston; J. Cushing.

The Trial of John Tyson for Crim. Con. with Mrs. Jeffers, &c. New York; R. Johnson.



The Trial of Alexander M'Dougall for Crim. Con. with Mrs. Parker. New York ; R. Johnson.

\* Select Reviews for April, 1809. 8vo. to p. 288. Philadelphia ; Hopkins and Earle.

\* The Jewish Polity completely overturned, and the sceptre reserved for Jesus Christ ; a Discourse delivered at Newburyport, Lord's day evening, Jan. 29, 1809. By John Hubbard Church, pastor of the church in Pelham, N. H. Newburyport ; Thomas and Whipple. 8vo. pp. 24.

\* The Christian mourning with hope ; a Sermon delivered at Beverly, Nov. 14th. 1808, on occasion of the death of Mrs. Eleanor Emerson, late consort of the Rev. Joseph Emerson. By Samuel Worcester, A. M. minister of the tabernacle in Salem. To which are annexed writings of Mrs. Emerson, with a brief sketch of her life. Boston ; Lincoln and Edmands. 12mo. pp. 96.

\* A Sermon delivered at the funeral of Rev. Levi Hart, D. D. of Preston, Con. who died Oct. 27th. 1808, aged 70 years. By Joel Benedict, D. D. pastor of a church in Plainfield. Norwich ; Russell Hubbard.

The Comforts of Religion when they are most needed ; a Discourse delivered on the second Lord's day after the decease of Mrs. Elizabeth Lathrop, by her bereaved consort, John Lathrop, D. D. Boston ; Munroe, Francis and Parker.

\* A Sermon delivered at Marlborough, at the Ordination of Rev. Sylvester F. Bucklin, Nov. 2, 1808. By Pitt Clark, A. M. Boston ; J. Belcher.

\* A Sermon delivered at the Installation of Rev. Horace Holley to the pastoral care of the church and society in Hollis Street, Boston, March 8, 1809. By Joseph Eckley, D. D. Boston ; J. Belcher.

\* Two Sermons addressed to the second congregational society in Newburyport, Fast day, April 6, 1809. By Samuel Spring, D. D. Newburyport ; E. W. Allen.

\* A Sermon preached at Cambridge, April 6th. 1809, the day of the Publick Fast. By Abiel Holmes, D. D. Cambridge ; Hilliard and Metcalf.

Major M'Comb's Treatise on Martial Law and Courts Martial in the United States, &c. Charleston ; J. Hoff. Price \$3 50.

The Gospel Star, or, a Systematical Treatise on the leading doctrines of Salvation, &c. By W. C. Davis. Boston ; Farrand, Mallory and Co. Price \$2 75.

Evangelicana ; or Gospel Treasury, containing a great variety of interesting anecdotes, remarkable providences, and precious fragments. Selected chiefly from the London Evangelical Magazine. By William Collier, A. M. pastor of the Baptist Church in Charlestown. Boston ; Hastings, Etheridge and Bliss. 12mo. pp. 312.

#### NEW EDITIONS.

Struggles through Life, exemplified in the various Travels and Adventures in Europe, Asia, Africa and America, of Lieut. John Harriot, now resident magistrate of the Thames police. 2 vols. 12mo. pp. 304 and 267. Philadelphia ; James Humphreys.

Romantick Tales by M. G. Lewis. 2 vols. 12mo. pp. 347, 333. New York ; M. and W. Ward.

The Lovers of La Vendee, or Revolutionary Tyranny. From the French of M. Gosse. 2 vols. 12mo. pp. 280. 306. New York ; I. Riley.

\* Poems from the Portuguese of Luis de Camoens, &c. By Lord Viscount Strangford. 18mo. pp. 108. Boston ; John West.

\* The Geographical, Natural and Civil History of Chili. By Abbe Don I. Ignatius Molina. With notes and an appendix. Translated from the original Italian by an American gentleman. 2 vols. 8vo. New York ; I. Riley.

Bard's Compendium of the Theory and Practice of Midwifery, &c. with numerous engravings. 12mo. New York ; Collins and Perkins. Price \$1 25.

Henry's Epitome of Chymistry, in three parts, with notes by Silliman, and plates. 8vo. pp. 550. New York ; Collins and Perkins. Price \$3.

Burn's Obstetrical Works. 3 vols. in one. 8vo. New York ; Collins and Perkins. Price \$2.

Discourses on secret and Family Worship, &c. By Job Orton. Bridgeport, Con. S. Backus and Co.

The History of the World, from Alexander to Augustus, &c. By John Gillies, L. L. D. 3 vols. 8vo. Boston ; Farrand, Mallory and Co. Price \$7 50.



\* Theological Tracts, No. 2. Bell on the Lord's supper. Boston ; W. Wells. Price 50 cents.

\* Letters from the Mountains ; being the real correspondence of a lady, between the years 1771 and 1807. In two volumes. Boston ; Greenough and Stebbins.

Thaddeus of Warsaw. By Miss Porter. 2 vols. Price \$2. Boston ; O. C. Greenleaf.

### WORKS PROPOSED AND IN PRESS.

Levis and Weaver, of Philadelphia, propose to publish, by subscription, a complete History of England, including Hume, Smollet, and Bisset ; from the invasion of Julius Caesar to the treaty of Amiens, 1801. In 15 vols. 8vo. with engravings.

Also....A volume of Poems, entitled Pills, poetical, political, and philosophical. Prescribed for the purpose of purging the publick of piddling philosophers, of puny poetasters, of paltry politicians, and petty partisans. By Peter Pepperbox, poet and physician.

Isaac Heister, M. D. proposes to publish, by subscription, memoirs of the state of Pennsylvania, in an octavo of 450 pp.

Collins and Perkins of New York propose to publish, by subscription, John and Charles Bell's Anatomy of the Human Body, illustrated by 125 engravings. 4 vols. in 2. Price \$10.

Also....An Abridgment of John Bell's Principles of Surgery. By John A. Smith. 1 vol. 8vo. with plates. Price \$5.

Also....Wilson's Treatise on Febrile Diseases. 2 vols. 8vo.

Also....Hamilton's Observations on the utility and administration of Purgative Medicines. 12mo. Price \$1 25.

Robert M'Dermut, of New York, proposes to publish, by subscription, the History and Practice of finding the Longitude at sea, &c. with new tables. By Andrew Mackay, L. L. D. 2 vols. 8vo.

John Hagerly and John Kingston, of Baltimore, propose to publish, by subscription, the History of Henry, Earl of Moreland. 2 vols. 8vo. pp. 800. Price \$2 50.

Also....The History of Napoleon Bonaparte. 12mo. 350 pp. Price \$1.

George Bourne, of Baltimore, proposes to publish the History of the United States, from 1801 to 1809. 2 vols. 8vo. pp. 1000. Price \$5.

Johnson and Warner, of Philadelphia, and Hastings, Etheridge and Bliss, of Boston, propose to publish, by subscription, Guthrie's Geography improved.

Wm. Wells, and T. B. Wait and Co. propose to publish, by subscription, a new translation from the original Greek Apostolick Epistles, &c. By James Macknight, D. D.

Proposals are issued for printing a volume of Poems, in 12mo. entitled Minstrelsy of Edward the Wanderer.

Joshua Becher proposes to publish, by subscription, the Works of Dr. Paley. 5 vols. 8vo. 500 pp. each. Price in boards \$10.

Lincoln and Edmands, of Boston, propose to publish a handsome edition of the complete works of the Rev. John Newton, in 9 vols. 12mo.

Hastings, Etheridge and Bliss, propose to publish The Magdalen Church Yard, from the French of J. J. Regnault Warin, author of Romeo and Juliet, the Castle of Strozzi, &c. translated by Samuel Mackay, A. M. ex professor of the French language in Williams' College. This work will be elegantly printed in 2 vols. 12mo. Price to subscribers \$2.

An Abridgment of the Works of Rev. Robert Fellowes, with additions from various other authors, entitled, a General View of the Doctrines of Christianity.